NARCISSISM AND THE CONDITION OF SIN

IN THE THEOLOGY OF PAUL TILLICH:

IMPLICATIONS FOR THE CHURCH AND CHRISTIAN

EDUCATION FOR YOUNG ADULTS

A Professional Project Presented to

the Faculty of

The School of Theology at Claremont

In Partial Fulfillment of the Requirements

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Doctor of Ministry

by

Susan Eleanor Lemly

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This professional project, completed by

Susan Eleanor Iemly

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DOCTOR OF MINISTRY

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Date

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DEDICATION

For my parents:

Harry and Eleanor Lemly

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I never thought I would get to the place where I am writing an acknowledgement page for a completed D.Min. Project! God once promised me that God would never fail or forsake me. This completed project is evidence that God keeps God's promises!

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SEL

CONTENTS

ABSTRACT

In this project I have compared studies in narcissism with Paul Tillich's theology, primarily his concept of the condition of sin. The relationship between these two is significant for the church and the Christian Education of the young adult.

My research will demonstrate that both narcissism and the condition of sin result in the loss of the self through self-hatred. Narcissism and the condition of sin result in distorted self-knowledge and false Christian faith. These are problems for the church, the development of healthy self-knowledge and genuine Christian faith.

CHAPTER ONE

INTRODUCTION

"You do not," cried Giovanni, "love anyone! You never have loved anyone, I am sure you never will! You love your purity, you love your mirror..."[1]

Narcissism is a form of pathology which distorts and damages the development of healthy self-love. It is important for persons to become knowledgeable about what narcissism is, for it has a wide ranging affect upon individuals as well as social institutions, including the church.

Narcissism has been psychoanalytically defined as the "libidinal investment of the self."[2] This means that one's life energy, one's drive to live, is directed solely toward the self and the gratification of one's biological urges.[3] For the narcissist, satisfying these biological urges becomes his or her primary concern and endless preoccupation.

I am aware that this definition appears to be a condemnation of the under-class for whom the ability to deal with one's basic needs is a constant struggle. But the biological urges of the libido referred to by psychoanalysts are not the same as physical subsistence needs. Biological urges are tied up with libidinal energy which has as its

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[1]James Baldwin, Giovanni's Room (New York: Dial Press, 1956), p. 206.

[2]Heinz Kohut, The Search for the Self (New York: International Press, 1978), p. 427.

[3]James V. McConnell, Understanding Human Behavior (New York: Holt, Rinehart and Winston, 1974), p. 591.

primary concern the seeking of pleasure and the avoidance of pain. One's ability or inability to meet one's physical subsistence needs does not decrease the possibility of becoming narcisstically absorbed with one's biological urges.[4]

Roberta Satow, in her article "Pop Narcissism," evaluates the adequacy of the various contemporary writers concerning their treatment of narcissism. Of Peter Marin she states that he blames contemporary pop psychotherapies for the growth of narcissistic personality disorders. This is only partially correct. The self-preoccupation Marin finds defended in several contemporary psychotherapies and religious cults is indeed a kind of narcissism, but the attraction of these techniques and religious philosophies have their roots more in a person's need for something to help deal with his or her anxiety than genuine narcisstic preoccupation. He believes that the central question of this age is one of survival, survival of the individual in the face of an ever-changing, ever-suffering world. Being confronted daily through the media with the knowledge of starvation, poverty, and violence fills us with anxiety and a sense of helplessness. As Marin states:

[4]"Experience of inner emptiness, loneliness, and inauthenticity are by no means unreal or . . . devoid of social content; nor do they arise from exclusively 'middle- and upper-class living conditions.' They arise from the warlike conditions that pervade American society, from the dangers and uncertainty that surrounds us, and from a loss of confidence in the future. The poor have always had to live for the present, but now a desperate concern for personal survival, sometimes disguised as hedonism, engulfs the middle class as well." Christopher Lasch, The Culture of Narcissism (New York: Warner Books, 1979), p. 64.

Something in each of us--even among the enthusiasts of "est"--
. . . aches for the world, for why else would we be in so much
pain?"[5]

So Marin offers his hypothesis that the recent appearance of
narcissism in our culture is due to our inability to deal with anxiety.
Pop psychotherapies and religious cults attract people because they give
them simple answers which insulate them from caring about the sufferings
of others.

Satow states that Russell Jacoby agrees with Marin that narcis-
sism involves directing one's attention to oneself rather than others,
but he blames capitalism, not the current pop psychotherapies. Jacoby
also points out that capitalism, and the striving of the individual
toward personal gain, takes place within a culture that no longer has a
sense of history. He argued that because of our loss of history we have
lost ourselves and become fragmented. Personal fragmentation and the
lure of a capitalist economic system are the causes that Jacoby isolates
as at the root of narcissism in American culture.[6]

Tom Wolfe, who labeled the 1970's the "Me" decade, shares
Jacoby and Marin's concern for the direction of American culture, and he
points his finger at "est" and other contemporary cult movements for
facilitating the climate for this disorder. He also refers to the
eruption of new cults and religious groups--rather sardonically I
believe--as the Third Great Awakening in American religious history.

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[5]Peter Marin, "The New Narcissism," Harper's, CCLI (October
1975), 56.

[6]Russell Jacoby, Social Amnesia (Boston: Beacon Press, 1975).

He feels that narcissism plays a large part in the ideology of the new religions, for they tend to focus on the isolated self and the workings of the individual mind. Wolfe accepts the 1970's obsession with the self as proof that narcissism is a part of our culture, and points to the emphasis on the self that he finds in the new American religious movements as evidence.[7]

Satow states that Christopher Lasch posits that the problem of narcissism in American culture is "deeply imbedded in the social structure" with the result being "that Americans have lost their faith in political solutions, withdrawn their interest from the external world, and become obsessed with their psychic, physical, and spiritual health."[8] In his best selling book, The Culture of Narcissism, he states that American society is riddled with narcissism evidenced by what he calls the war of all against all. He states that people in this culture are obsessed with getting all that they can for themselves and view others as a threat to this goal. The narcissist is character-ized by Lasch as haunted by anxiety, acquisitive, demanding immediate gratification, restless, plagued by unsatisfied desire, inwardly empty yet possessing a grandiose sense of his or her power.[9]

Satow discovered that Richard Sennett agrees with Jacoby and

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[7]Tom Wolfe, "That 'Me' Decade and the Third Great Awakening," New York, XXIII (August 1976), 26-40.

[8]Roberta Satow, "Pop Narcissism," Psychology Today, XIII (October 1979), 14.

[9]Lasch, pp. 22, 23, 56, 60.

Lasch that narcissism currently determines social relations which have

grown cynical toward its institutions. Sennett, as a sociologist, con-

centrates his concern about the phenomenon of narcissism in American

culture by stating its affect upon American social institutions. He

finds that Americans become increasingly self-concerned as the faith they

have placed in their institutions becomes corroded. The result of

people removing their trust in institutions and reposing it solely in

the self is that personal feelings become the only standard and measure

of reality.[10] This furthers social chaos and suspicion among people

in an already fragmented social structure.[11]

Satow's overall analysis of these writers is that they all share

a concern that, since the 1960's, the individual has been in retreat

from society and larger social concerns. Rather, the individual has

become preoccupied with oneself and with one's inner workings.

Her objection to their analysis is that they mistake self-

absorption for narcissism, when this in and of itself, does not

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[10]Lasch notes how truth in our political structure has more
to do with what people are willing to believe than objective reality:
President Nixon's press secretary, Ron Ziegler, once demonstrated
the political use of these techniques when he admitted that his
previous statements on Watergate had become 'inoperative.' Many
commentators assumed that Ziegler was groping for a euphemistic
way of saying that he had lied. What he meant, however, was
that his earlier statements were no longer believable. Not
their falsity but their inability to command assent rendered
them 'inoperative.' The question of whether they were true or
not was beside the point.
Lasch, p. 141.

[11]Richard Sennett, The Fall of Public Man, (New York: Knopf,
1977).

necessarily indicate a narcissistic personality disorder. She points out that the narcissistic personality disorder described by psychoanalysts has nothing to do with "self-absorption, worrying about sexual fulfillment, or jogging," the things she feels that popular writers point to as evidence of narcissism in our culture.

Satow's position is that concentration upon the problem of self-absorption in our culture is drawing attention away from responsible consideration for the overall problems of our institutions. Instead of concentrating upon the individual as the problem, and therefore compounding our culture's obsession with the self, she asserts that we must view the problems of our institutions systemically. Problems exist within institutions which have nothing to do with obsessive self-concern.

She objects intensely to the way in which ontemporary writers use the term narcissism. Satow states that if these contemporary writers want to use the term in a metaphorical sense, they need to restrict its use to just that, a metaphor. By creating phrases like "narcissistic society" or "culture of narcissism," these writers ignore the social ramifications of this disorder in favor of simply offering individual psychological explanations. By using phrases like "narcissistic society" and the "culture of narcissism" (Sennett and Lasch in particular), these writers help to place the blame on individuals while ignoring the causes of our failing institutions. This kind of thinking perpetuates the notion that the only thing we can affectively deal with is ourselves and, in turn, serve to feed the flame of the very problem they purport to be critically illuminating.

Marin, Jacoby, Wolfe, Lasch, and Sennett each proposes to have

isolated the source of narcissism in our culture.[12] Marin looks to

the problem of increased anxiety in our society and the selfish solutions

posed by pop psychotherapies and cult religions for a source of narcis-

sism. Jacoby blames a capitalist economic system, our culture's loss

of history, and the fragmentation of the self which results from these

factors. Wolfe looks to contemporary religious trends and their

emphasis upon the self as a source. Lasch blames our cultures pre-

occupation with the self upon our withdrawal of interest in the external

world. Sennett's theory for a source of narcissism is the fact that peo-

ple are removing their trust from social institutions and investing

it solely in themselves.

Six themes emerge from these writers as potential resources

for our culture's narcissism: (1) Anxiety, (2) the fragmentation of

the self, (3) our loss of history, (4) capitalism, (5) contemporary

religious cults and pop psychotherapies which concentrate on the self,

(6) the removal of trust from social institutions. None of these

themes is entirely accurate as an explanation. To be alive, to be

human, is to have a self. What causes one to choose selfishness, to

become anxious, to lose oneself, has more to do with what Paul Tillich

calls the condition of sin than simply anxiety, capitalism, or loss

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[12]Satow does not attempt to propose a source for narcissism,
but rather criticizes the way in which contemporary writers have
used the term to explain the causes of our failing institutions.
She asserts that narcissism can, at best, only describe individual
psyches adequately.

of faith in institutions. The above stated factors merely enhance the fears of the isolated, anxiety riddled narcissistic self. I will compare Paul Tillich's description of sin with psychoanalytic material on narcissism to support this theory.

The purpose of this project is to reveal how narcissism affects the life and ministry of the church. Narcissism has various implications for the church of which it needs to be aware. These affect how one is to minister as well as how one needs to speak about God and the self.

I will be limiting my project to the use of the theology of Paul Tillich and psychoanalytic material on narcissism. I will be relying upon the psychoanalytic material that deals with narcissism as a neurosis and will not delve into the area which deals with narcissism as a psychosis. Neither will I deal with narcissism in a metaphorical sense. I will be using the term narcissism as it applies to the individual. Theologically I will be primarily dealing with Paul Tillich's thought on the condition of sin.

Four major terms I will be using throughout this project are narcissism, sin, church, and ministry. The definitions are as follows:
1. Narcissism: the investment of one's libidinal, or life energy in the self. Narcissism is generally misunderstood by laypersons to simply involve selfishness and vanity. These are very remote manifestations of a much larger and more complicated disorder. Limiting one's understanding of the term to these two characteristics is inadequate and leads to improper conclusions as to the solutions required.
2. Sin: turning away from God, one's self, one's world. Three

characteristics of sin for Tillich are unbelief, hubris, and concupis-
cence. I will deal with each of these three characteristics in the
chapter on theology.

3. <u>Church</u>: an established institution (with doctrine, dogma, and
polity) founded for the express purpose of worshipping God through
Jesus as the Christ.

4. <u>Minister</u>: any person who calls others into, and claims for oneself,
the Lordship of Jesus Christ.

In the second chapter I will present the myth of Narcissus and
some background on the development of the term "narcissism."

In the third chapter I will deal with psychoanalytic material
on narcissism. I will review the work of Sigmund Freud, Heinz Kohut,
Otto Kernberg, Bella Grunberger and Grace Stuart. From this I will
define the characteristics of narcissism and the narcissist.

In the fourth chapter I will deal with the theology of Paul
Tillich on the doctrine of sin. This will involve explaining the
three characteristics of sin he discusses, namely unbelief, hubris,
and concupiscence.

In the fifth chapter I will discuss the transformation of
narcissism and what is required for it in both psychoanalytic and
theological thought. This conclusion will deal with the fact that
there is indeed a relationship between psychoanalytic research on
narcissism and Tillichian theological work on the doctrine of sin.
The relationship of these two has serious implications for the church
and its ministry.

These implications will be fleshed out and dealt with in the

appendix suggesting a format for an adult education class dealing with Erik Erikson's young adult crisis of intimacy versus isolation. I will deal with the developmental characteristics of the adult and propose a way in which the conclusions drawn from my comparison of narcissism and the Tillichian view of sin affect the Christian education of the adult.

CHAPTER TWO

NARCISSISM DEFINED

There is a great deal of confusion surrounding the term
"narcissism"; what phenomenon it describes and how it is to be used.
Grace Stuart quotes Henry H. Hart as stating that:

> When in psychoanalytic literature such varied phenomena as a state
> of sleep, a baby sucking its thumb, a girl primping before a mirror,
> and a scientist exulting in the Nobel Prize are all referred to as
> "narcissistic" a more precise definition of the term seems indicated.[1]

Heinz Kohut's definition of narcissism as the "libidinal invest-
ment of the self" does not bring a conclusion to the controversy be-
tween scholars over the use of the term.[2] But first, in order to lend
a framework for discussion of narcissism, I will present the myth of
Narcissius. In this section I will be relying heavily upon the work
of Shirley Sugerman and Grace Stuart for the myth and the historical
background of the term "narcissism."

THE MYTH

Several versions of the myth exist, but the one by Ovid in
Metamorphosis, Book III, referred to by Sugerman, is considered to
be the closest to the original. In Ovid's version, Narcissus was born
of the nymph Leiriope and the river-god Cephissus. Shortly after

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[1]Grace Stuart, Narcissus (London: Allen and Unwin, 1956)
p. 22.

[2]Heinz Kohut, The Search for the Self (New York: International
Press, 1978), p. 427.

Narcissus was born, Leiriope went to Tiresias, the seer, to inquire

about the child's future. Tiresias told her, "Narcissus will live to

be a ripe old age, provided he never knows himself."[3]

Narcissus grew to be a very beautiful young man. Many fell in

love with him, but he scored them all. One nymph, angered at the cruel

rejection of the love offered, prayed that Narcissus would one day

fall in love and have his love rejected. Nemesis, hearing the prayer,

responds by leading Narcissus to a pool of water to drink. At this

pool Narcissus sees his own reflection and falls in love, thinking

that the reflection he sees is the face of another person.

His attempt to embrace the reflection is futile, for when

he reaches toward it, he disturbs the water and the image flees. When

the water stills, the image reappears and seems to welcome him, only

to flee once more at his touch. His fascination with the image grew

as he sat by the pool and repeated the tragic cycle.

Finally Narcissus, grieving over the repeated separation,

implores the image to remain with him so that he can gaze upon it,

even if he cannot embrace it. At last Narcissus understands his

tragedy. "I burn with love of my own self." His love could not be

reciprocated for there was no other to return it. He died of self-

consuming love.[4]

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[3]Ovid, "Metamorphosis," Book III, from Robert Graves, The
Greek Myths, quoted by Shirley Sugerman, Sin and Madness (Phila-
delphia: Westminster Press, 1979), p. 19f.f.

[4]Ibid.

In other versions of the myth, Narcissus drowns himself by diving into the pond in pursuit of the image but the pattern is the same, Narcissus "loves" himself to the point of alienation and death. Tragedy results when Narcissus discovers that he has become his own lover. The realization of his isolation grieves him so that he commits suicide rather than endure it.[5]

Grace Stuart summarizes the power of this tragedy well when she states that at this moment Narcissus knows himself to be the "never-to-be-loved lover." He has cut himself off from all who could return his love and therefore chooses to make the "ultimate withdrawal into death."[6] From the knowledge that he is the "never-to-be-loved lover" he dies, as Tiresias warned.

The picture of Narcissus given in the myth speaks of a deeply disturbing phenomenon--the rejection even of the self. Although Narcissus pleads with the reflection not to reject him, it repeatedly does as he reaches to embrace it. Sugerman suggests that this implies self-rejection, "a sense of worthlessness and of rage turned inward."[7] Narcissus' despair is heightened by the rejection of the only "other" present in his life. The terror and dread created by this knowledge led to his death. As Sugerman states, "Narcissus reveals a powerful illustration of what sin involves--a profound sense of worthlessness and rejection resulting in self-destruction."[8]

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[5]Ibid.

[6]Stuart, p. 21.

[7]Sugarman, p. 22.

[8]Ibid.

His self-love was simply a mask for an unbearable sense of loveless-

ness, estrangement, and separation.

One thing is made very clear in the myth itself, narcissism

is not a benign malady. Narcissus died of his condition. Stuart

recognizes the self-destructive emphasis of the myth, and states that

narcissism is a deplorable state which must be outgrown, both by the

individual and by humanity."[9]

THE TERM

The myth of Narcissus has captivated the imagination of writers

for centuries. In 1850 Herman Melville wrote:

> And deeper the meaning of that story of Narcissus, who because he
> could not grasp the tormenting, mild image he saw in the fountain,
> plunged into it and was drowned. But that same image, we ourselves
> see in all rivers and oceans. It is the image of the ungraspable
> phantom of life, and, this is the key to it all.[10]

The words "narcissism" and "narcissistic" do not appear until

the writings of Remy de Gourmont and Valera respectively. De Gourmont

wrote:

> ". . .what we see clearly and deliciously as in a mirror is our-
> selves, remoulded and made more beautiful by love. It follows
> that when we think we love another being, it is ourselves that we

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[9]Stuart, p. 30. Walter Zimmerli notes how separation, isolation,
is not only bad, but in fact constitutes sin in the Old Testament:
 . . . sin shows in horrible distortion how man was created for life
with others, and how even here it is not good for him to be alone.
Gen. 2:18
Walter Zimmerli, Old Testament Theology in Outline (Atlanta: John Knox
Press, 1978), p. 169.

[10]Stuart, p. 24.

> love, and as that other one is subject to the same illusion with
> regard to us, the two lovers are under the impression that they
> are giving themselves and taking each other, whereas they are mere-
> ly taking themselves and giving themselves to their own egoism. . .
> From the purely idealistic point of view narcissism would be the
> supreme formula of love. . ."[11]

For this insight, he may have relied upon some psychological reading.

But, it is doubtful that he relied upon Freud, for Freud asserted that

narcissism has to do with what he called object-love, or the choice of

another to love which resembles the self. Of this notion de Gourmont

appears skeptical for he believes that the narcissist does not transcend

the self even to this degree.[12]

Valera, in 1887, published a notable volume of short stories

which first used the term "narcissistic." In one of her stories, the

heroine, after her bath, says: "I behave like a narcissist; I place

my lips on the cold surface of my mirror, and I kiss my own image."[13]

This quotation is an example of the narcissist being one who

sexually falls in love with oneself. This meaning influenced the

psychological definition of the term in that it defined narcissism as

"falling in love with the mirror-image."[14]

The thrust of this early definition can be seen in Havelock

Ellis's 1898 description of narcissism as auto-eroticism. By narcissism,

Ellis means that the narcissist-like tendency (a phrase he coined)

involves the absorption of sexual emotions in self-admiration. Näcke

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[11]Ibid.

[12]Ibid.

[13]Valera, quoted in Stuart, p. 25.

[14]Ibid.

summarized Ellis' article and coined the term "Narcismus" which later became the term "narcissism."[15]

Freud, in 1910 took the term from Näcke and used it to describe what he called "sexual inversion." He used the term "narcissism" in a casual sense at first, but in 1914 he began to see the more serious implications of it, evidenced in his article. In this article he examined what he called "primary narcissism," the first stage of early life. He writes: "We form a conception of an original libidinal cathexis of the ego," evidencing his suspicion that the self could love itself in much the same way it could love an object.[17] Grace Stuart states that by this statement he appears to consider narcissism normal. But this position is apparently confused by his reference to auto-eroticism as being a primordial instinct. Narcissism must then be an element added to auto-eroticism, as Stuart suggests in her analysis of his work in this area.[18]

J. C. Flugel follows this conclusion of Freud's and suggests that two primordial stages exist, the earliest libidinal stage involving auto-eroticism and narcissism as a second stage. He illustrates these stages by the example that eating "sweets may be auto-erotic, while to refrain from eating sweets. . . in order not to become overweight

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[15]Ellis and Näcke quotes found in Stuart, p. 25.

[16]Sigmund Freud, Collected Papers (New York: Basic Books, 1959), IV, 45, 48.

[17]Ibid. IV 45f.f.

[18]Stuart, pp. 25, 26.

would be narcissistic; one would. . . give oneself pleasure in the comeliness of one's body and its image rather than give pleasure to one's body."[19]

Edward Glover is another psychologist willing to state that narcissism "is a perfectly normal stage of development" along with Marjorie Brierly and Melanie Klien who attribute many positive effects to it. But, as Stuart points out, even among these writers in "the next moment, the next page, the next chapter, narcissism is pathological, unhealthy, regressive, malign, it veritably sprouts disorder, it is neurotic, psychotic, psychosomatic."[20] Various psychological writers attempt to lessen this contradiction through the use of qualifying adjectives, either pathological or benevolent. These adjectives do not quell the presence of contradictory uses of this term, but merely establish further confusion.[21]

The question arises after examining these writers and psychoanalysis--is narcissism genuine self-love or not? Conflicting answers exist among these people. De Gourmont, Valera, and Ellis assert that narcissism is an indication of the sexual love of the self. Freud and Flugel state that narcissism can have both positive and

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[19]Ibid., p. 25. J. C. Flugel writes about Freud on narcissism in J. C. Flugel, Man, Morals and Society (New York: International and University Press, 1945), pp. 34-35. Flugel's discussion of Freud's position that narcissism involves objective-love directed toward the self agrees with Stuart's treatment of Freud.

[20]Ibid., p. 28.

[21]Ibid., p. 29.

negative aspects; both healthy and neurotic manifestations. Glover,
Brierly, and Klien each affirm the positive effect of narcissism on
the personality, while Stuart posits that narcissism has a purely
negative effect upon the self.

I agree with Stuart, for the term, which indeed relies upon
the myth of Narcissus, must reckon with the fact that the myth is a
tragedy, ending in sorrow and death. Any benign use of narcissism
would be false for this reason. As Stuart claims: "When the picture
is traced in more careful detail, when we see there a person who both
kills and dies, the term seems more properly to apply to one of the
gravest of mental ills."[22]

In the next chapter I will discuss the relationship between
narcissism and self-love. Heinz Kohut, Otto Kernberg and Bela Grun-
berger are psychoanalysts who believe that narcissism can assume a
positive form and that this form may readily be called healthy self-
love. Stuart disagrees with this position and states that the term
"narcissism" must be applied to a condition of self-hatred and isola-
tion. For her narcissism can only have self-destructive consequences.
The possibility of healthy narcissism does not exist.

I will place Martin Luther and Jean Calvin's discussion of self-
knowledge along side the arguments of these four writers in order to
determine whether narcissism conflicts with, or upholds healthy self-
love. Luther and Calvin speak of self-love as an aspect of self-
knowledge and self-knowledge as essential to one's relationship with
God. Their perspective will begin to show how narcissism relates

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[22]Ibid., p. 30.

to Christianity, and the theology and anthropology of the church.

CHAPTER THREE

NARCISSISM AND SELF-LOVE

In the last chapter I described the myth of Narcissus and wrote how there is confusion surrounding the use of the term narcissism. Much of the controversy surrounding the use of the term narcissism stems from concern over whether it is a proper term to use for both positive and negative self-love. I mentioned how the myth, ending in tragedy and death, does not lend itself well to a term which is supposed to describe healthy self-love. These issues are the focus of this chapter.

A review of several descriptions of narcissism were given in chapter two. De Gourmont asserted that narcissism involved romantic love of the self. Valera characterized narcissism as love for one's mirror image. Ellis felt that narcissism involved auto-eroticism or the investment of one's sexual emotions in the self. Freud at first asserted that narcissism involved sexual inversion, but later held that it was a normal stage of early life. Flugel divided narcissism into two stages; the first being the stage of auto-eroticism (the earliest libidinal stage), and narcissism proper as the second stage. De Gourmont and Valera offer literary descriptions while Ellis, Freud and Flugel are early attempts at psychoanalytic definitions. Each of these writers offer important insights into the meaning of the term narcissism, but confusion over its use remains. Can narcissism effectively define healthy self-love or not?

In order to answer this question I will examine Heinz Kahut,

Otto Kernberg and Bela Grunberger, three psychoanalytic writers who
have recently dealt with the characteristics of narcissism. Grace
Stuart contributes to the understanding of narcissism from the per-
spective of one who has taught in the area of journalism and holds a
B.Litt. degree, based upon a thesis in the area of psychology. I will
also examine Martin Luther and John Calvin on the importance of self-
knowledge to faith and knowledge of God.

THE SELF IN PSYCHOANALYTIC THEORY

Kohut, Kernberg and Grunberger have done a great deal of
study in the area of narcissism. Their work is widely respected in
psychoanalytic circles. Kohut is the most popular of the three and has
been written up in the popular magazine _Time_. In this magazine his
basic position in the area of narcissim is noted to include both negative
and positive elements. Kohut asserts that emotional deprevation leads
to the development of negative narcissism, while positive narcissism
enables one to love and care for the self.

Kernberg affirms that narcissism includes both positive and
negative elements as does Kohut. Kernberg characterizes narcissism,
on the positive side, as involving the development of "self-esteem" and
"self-regard." Negative narcissism involves self-disintegration and
loss of the self. Positive narcissism assists in the development of
an integrated self and ultimately self-love.

Grunberger writes that the term narcissism is difficult to
define, but affirms with Kohut and Kernberg that it can have either
positive or negative manifestations. He notes that narcissism is an

energizing factor which assists in the survival of a person.

Each of these psychoanalysts refer to Freud's article "On Narcissism: An Introduction." Freud's article provided a basis upon which these psychoanalysts have departed in their study of narcissism; its characteristics and treatment. Kohut, Kernberg and Grunberger use Freud as a basis for asserting that there exists a healthy form of narcissism. Freud makes this position clear with the statement that:

> Narcissism. . .(is) not . . . a perversion, but the libidinal complement to the egoism of the instinct of self-preservation, a measure of which may justifiably be attributed to every living creature.[1]

He makes this statement from the perspective that narcissism may well be a part of the "regular sexual development of human beings."[2]

Freud divides the concept of narcissism into two categories: primary and normal narcissism. These terms have readily been adopted by colleagues in the field of psychoanalysis. He also isolates two characteristics of narcissism pointed out by others later, namely megalomania and the withdrawal of interest in the outside world, i.e., people and things.[3]

The following psychoanalysts begin with Freud's categories of primary and normal narcissism. The way in which they develop these categories is a mark of each one's own research and scholarship.

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[1] Sigmund Freud, Collected Papers (New York: Basic Books, 1959), IV, 31.

[2] Ibid., p. 30.

[3] Ibid., p. 31.

Heinz Kohut

Heinz Kohut provided the definition of narcissism used in the

first and second chapter, namely narcissism as the "libidinal invest-

ment of the self."[4] As noted in chapter two, this definition is not

held to by all psychoanalysts in the field of narcissism, but it serves

an important function for the comprehension of Kohut's work.

Kohut asserts that narcissism is a healthy element of human

development. He feels that negative opinions of narcissism come from

a comparison between narcissism and object love, with narcissism being

labeled as "the more primitive and the less adaptive of the two forms

of libido distribution."[5] He immediately refutes this opinion as not

based upon an objective assessment of narcissism, either as a develop-

mental stage or as a characteristic possessing valuable adaptive

potential. Rather, this opinion stems from "the improper intrusion of

the altruistic value system of Western civilization."[6] He explains

that negative judgments upon narcissism "exert a narrowing effect on

clinical practice. . .(and) tend to lead to a wish from the side of

the therapist to replace the patient's narcissistic position with object

love. . ."[7] Negative assessments of narcissism are also partially

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[4]Heinz Kohut, The Search For the Self (New York: International
Press, 1978), p. 427.

[5]Heinz Kohut, The Analysis of the Self (New York: Internation-
al Press, 1971), p. 427.

[6]Ibid.

[7]Ibid.

due to the fact that therapists predominantly have contact with

narcissistic persons in a state of disturbance ("narcissistic injury"),

rather than the person manifesting "silent states of narcissism in

equilibrium. . ."[8] Because of the therapist's contact with the nega-

tive side of narcissism he feels that the healthy side of narcissism

has been ignored by psychoanalysts.

Kohut relies heavily upon the work of Freud for his under-

standing of narcissism, but differs with Freud over what is the central

struggle of human development. Freud asserts that it is the Oedipal

struggle, or the child's desire for the parent of the opposite sex,

and the rage of the child because this is ultimately thwarted by the

power of the parent of the same sex. Kohut believes that it is the

narcissistic struggle which involves the development of a healthy

self-love.

Kohut adopts Freud's term, "primary narcissism," and defines it

as the stage in infant life wherein the child does not differentiate

between him or herself and the mother. Ultimately the child will

become disappointed in the mother's ministrations because of her im-

perfection, and a trauma for the baby will ensue. This stage involves

the development of what Freud calls the "purified pleasure ego," or

the stage "in which everything pleasant, good, and perfect is regarded

as part of a rudimentary self, while everything unpleasant, bad, and

imperfect is regarded as 'outside.'"[9]

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[8]Ibid., p. 428.

[9]Ibid., p. 430.

Kohut regards the "purified pleasure ego" as a prestage, or early developmental element in what he refers to as the "narcissistic self." The narcissistic self is a structure within the personality which resembles the ego ideal in that it contains the ambitions and ideals of the self. It is both a maturational and developmental achievement and is the portion of the personality readily damaged by emotional deprevation or repression. The narcissistic self is one pole Kohut uses to describe differentiated primary narcissism. The other is the "idealized parent imago," or the internally developed image of the perfect parent that protects the self from frustration.

For Kohut, primary narcissism lingers within a person in these two differentiated forms. The idealized parent imago exists as an aspect of narcissism in that it is still undifferentiated as part of the infant self that projects all power, perfection, and goodness upon the parent. This notion changes through maturation and is influenced by a child's cognitive development and "environmental factors that affect the choice of internalizations and their intensity."[10]

A premature loss of the parent through death, absence, or withdrawal of affection through mental or physical illness causes internalization in the child. Internalization involves projecting the idealized parent upon the self and causes the formation of an idealized superego. This process can lead at a later time to a vacillation between a person's desire to attach oneself to, on the one hand,

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[10]Ibid., p. 432. Kohut states that "the difference between the idealized parent imago and the narcissistic self is that the idealized parent is looked up to and admired while the narcissistic self wants to be looked at and admired," pp. 438-439.

omnipotent powers outside of the self, and, on the other hand, the development of a grandiose notion of the self and the powers of the self.[11] This response may be later transformed into a pathological state.

The development of the narcissistic self is characterized by Kohut as both a "maturationally predetermined step and as a developmental achievement. . . "[12] A premature interruption of this process leads to later vulnerability from problems caused by the unmodified grandiose fantasy. In other words, a healthy sense of the limitations of the self is not developed or integrated into the personality structure.

Kohut isolates two characteristics of narcissism: exhibitionism and the grandiose fantasy. Exhibitionism is regarded by him to be the primary narcissistic drive. Narcissistic exhibitionism emphasizes the self as performer rather than the other as observer. The observer has importance only as a participant in the pleasure of the narcissist.

Kohut states that this exhibitionist tendency eventually becomes subordinated to an individual's goal-directed activities. This is accomplished through gradually frustrating exhibitionistic tendencies in an atmosphere of love and support. Without this atmosphere the narcissist is open to developing a wide range of emotional disturbances, varying from hypochondria to simple embarrassment.

While exhibitionism may be considered the predominate drive of the narcissist, the grandiose fantasy is the idealized content of the

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[11]Kohut, The Analysis. . ., p. 433.

[12]Ibid., p. 436.

self. Whether this characteristic contributes to a person's health
and success or disease and downfall has much to do with whether or not
it has been successfully integrated into the ego. This transference
accomplished through the individual's early internalization of the
attitude that he or she is either a conqueror or a failure. A positive
internalization of this characteristic can contribute to a persons later
success. Freud uses this assertion to point out the adaptive value of
narcissism.

Kohut summarizes the effect of exhibitionism and the grandiose
fantasy upon the developing self by stating that, on the negative side,
if:

> narcissistic-exhibitionistic tensions remain undischarged, become
> damned up, ...the emotion of disappointment that the ego exper-
> iences always contains an admixture of shame. And if the grandiosity
> of the narcissistic self has been insufficiently modified because
> traumatic onslaughts on the child's self-esteem have driven the
> grandiose fantasies into repression, then the adult ego will tend
> to vacillate between an irrational overestimation of the self and
> feelings of inferiority, and will react with narcissistic mortifi-
> cation. . .to the thwarting of its ambitions.[13]

A healthy integration of the two narcissistic qualities isolated
by Kohut manifest themselves through the healthy enjoyment of one's
activities and successes while having an adaptively appropriate aware-
ness of disappointment, mixed with anger and shame, at one's failure.
Similarly the grandiose fantasy, shaped by the internalization of
reality, becomes the ego ideal and is capable of lending to the self
an important and healthy sense of pursuing an objective or goal as

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[13]Ibid., p. 438.

well as the adaptive sensation of disappointment if we are unable to attain it.[14]

Otto Kernberg

Otto Kernberg agrees with Kohut that narcissism is a normal quality of development that can be healthy or pathological, depending upon the social environment of the developing child. Kernberg accepts the definition used by Kohut, the "libidinal investment of the self," as the definition of healthy narcissism.

Healthy narcissism is characterized by him as involving a self that has successfully integrated both good and bad self-images creating a realistic self-concept. The integrated self not only contains normal "self-feeling," or personal experience of an integrated self, but it also contains "self-esteem" or "self-regard" which depends upon the investment of libidinal energy in the self, but the coordination of the self and other "intrapsychic structures." These intrapsychic structures include the ego, the superego, and the id. The absence of an integrated self is "characterized by chronic feelings of unreality, puzzlement, emptiness, or general disturbances in the 'self-feeling' as well as. . . a marked incapacity to perceive oneself realistically as a total human being."[15] In other words the self is fragmented into several seemingly unrelated traits. This self disintegration is characterized by a loss

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[14]Ibid., p. 440.

[15]Otto Kernberg, Boarderline Conditions and Pathological Narcissism (New York: Jason Aronaon, 1975), p. 316.

of the self and a feeling of emptiness. I will write more about the disintegrated self and narcissism when I describe the pathological side of narcissism.

Kernberg states that normal narcissism is influenced by several intrapsychic structures as well as external factors. He divides these intrapsychic structures into five categories:

1. The Ideal Self and Ego Goals

2. Objecr Representations

3. Superego Factors

4. Instinctual and Organic Factors

5. External Factors[16]

In the first category, the ideal self and ego goals, Kernberg states that the actual self is measured against three subcategories of the ego, unconscious, preconscious and conscious ego goals. Self-esteem is regulated and ultimately achieved by such self-criticism. This process enables one to cope with the tension between the real and ideal self.[17]

Object representations is the second category and describes the process of relating the "world of inner objects" to the integrated self. This process is another function of the ego involving the regulation of self-esteem. Through this process one is able to cope with life crisis or object loss by reactivating the memory of an internalized good experience from one's past. Kernberg states that the memory of

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[16]Ibid., p. 318 f.f.

[17]Ibid., p. 318.

a good object relation or relationship enables one to reinforce one's self-image, in spite of disappointments, through recalling that one is indeed loved.[18]

In the third category, superego factors, Kernberg writes about the two major structures of the superego which regulate self-esteem. The first of these is made up of several levels which carry out the critical evaluation of the ego upon the demands of the superego. Kernberg notes Edith Jacobson at this point by stating that her analysis of these levels of the superego is that these regulate the self through moods or realistic self-criticism. The second structure of the superego, involving self-esteem regulation once again, is the ego ideal. The ego ideal is formed through the integration of ideal object-images and ideal self-images developed in infancy and early childhood on. It is capable of increasing self-esteem when one lives up to the demands and expectations it projects. A person who is over-dependent upon others for love and admiration has not successfully integrated this superego structure into the personality.

The fourth of these categories, instinctual and organic factors, is related to the id.[19] This category has a great deal to do with one's physical health and appearance. The presence of illness in the body significantly influences the equilibrium of this system and upsets the libidinal investment of the self.

The fifth and final category, external factors, deals with

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[18]Ibid., p. 320.

[19]"Id - The Primitive, instinctual, childish, unconscious portion of the personality that obeys the pleasure principle." James V. McConnel, Understanding Human Behavior (New York: Holt, Rinehard and Winston, 1974), p. 615.

what Kernberg calls "reality factors influencing the normal regulation of self-esteem."[20] These are: "1) libidinal gratifications stemming from external objects; 2) gratification of ego goals and aspirations in social effectiveness or success; and 3) gratification of intellectual or cultural aspirations realized in the environment."[21] These sub-categories reflect the demands of the superego, as well as various elements of reality. They are important in terms of regulating self-esteem in the presence of cultural, ethical, and esthetic value demands.

These five categories, in Kernberg's estimation, each contribute to healthy narcissism and ultimately the healthy self. He summarizes their value by stating that where "there is an increase of libidinal investment of the self with love or gratification from external objects, success in reality, increase of harmony between the self and superego structures, reconfirmation of love from internal objects . . .direct instinctual gratification and physical health" one is most likely to see the presence of healthy narcissism.[22]

Kernberg divides pathological narcissism into three groups, the third group demonstrating the most severe disturbance. The first group examines the presence of narcissistic character traits and their function in protecting and maintaining self-esteem. The more rigidly these pathological character traits are adherred to the more likely one is to

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[20]Kernberg, p. 320.

[21]Ibid.

[22]Ibid.

find the presence of intrapsychic disturbance.

The second group isolated by Kernberg in the area of patholo-gical narcissism is the group exhibiting narcissistic fixation. This group also displays "defenses linked with all kinds of genital or pre-genital conflicts; the infantile-narcissistic aspects of many hysterical and obsessive character traits are typical examples.[23]

The third category is pathological narcissism proper. This group manifests "a specific character constellation which reflects. A particular pathology of internalized object relationships, and particular distortions of ego and superego structures."[24] The term "narcissism" is used in the narrow sense when describing this group and in the broad sense when describing the first two groups. This group may be considered the most seriously disturbed.

Kernberg proposes that these categories of pathological narcissism share several character traits. These traits include a feeling of emptiness and futility, a persistent sense of restlessness and boredom, and an inability to deal with and overcome normal loneliness. For the narcissist the normal relationship "between the self and the internal world of objects. . .is threatened."[25] The world of the narcissist is filled with uncertainty and loneliness because of his or her grandiosity and inability to perceive another as separate from the self. They are unable to have genuine empathy toward the human condition as a whole.

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[23]Ibid.

[24]Ibid., p. 115.

[25]Kernberg, p. 115.

The social life they participate in is able to give them a sense of meaningfulness as well as fulfill their need for admiration, but this satisfaction is only temporary. When a sense of gratification has passed, emptiness, restlessness and boredom return. As Kernberg states, the world of the narcissist is a "prison from which only new excitement, admiration, or experiences implying control, triumph or incorporation of supplies are an escape."[26]

Bela Grunberger

Bela Grunberger also approaches the topic of narcissism through the work of Freud. This perspective flavors his work and influences his choice of terminology. Grunberger takes into account the way in which the term is presently understood by analysts as does Kohut. He, with Kohut and Kernberg, believes that narcissism is an attribute which can have either healthy or pathological manifestations.

Grunberger notes that the term "narcissism" is difficult to define because of the contradictory way in which it has been defined by various writers. He refers to the quote by Hart, used in my second chapter, and expands it to show how Hart notes that narcissism has been attributed to a heightening of male potency, in one paper and the diminuation of male sexuality in another; credited for being the source of female attractiveness in one case and with causing frigidity in another; used to explain inertia by one person and the drive of ambition by another. In spite of the obvious contradictions between writers,

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[26]Ibid., p. 213.

Grunberger finds enough material to present a consistent picture of narcissism and its characteristics.[27]

Much of his work is an echo of Kohut and Kernberg, possibly because they all begin with Freud's work on narcissism. Grunberger sees in the narcissist an effort to recover the lost omnipotence of infancy through identification with the parent imago. Inevitably instinctual frustrations will cancel out the ability of the child to find relief through hallucinatory gratification and the narcissist will cease to see others as others, thus decreasing his or her frustration. The process just described leads to the loss of self, emptiness, and grandiosity described by Kohut and Kernberg. This fits well with Freud's description of narcissism as "the victorious assertion of the ego's invulnerability."[28]

Grunberger asserts that narcissism is present from birth and remains with us throughout life. He describes it as an energizing factor which has the qualities of an instinct, yet narcissism transcends instinctual manifestations. Narcissism can be "discerned beneath them, as if it were their underlying motivation and prime cause."[29]

Grunberger differs with Freud, Kohut, and Kernberg in that he does not see narcissism as part of the ego ideal. Rather, Grunberger posits that narcissism is an automous factor and should be viewed from

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[27]Bela Grunberger, Narcissism (New York: International University Press, 1971), p. 103.

[28]Ibid., p. 104.

[29]Ibid., p. 106.

this perspective. He defines narcissism as a "psychic agency along with the id, the ego, and the superego."[30] He believes that by doing this, "conferring on narcissism the rank of agency or motive force," confusion concerning its definition will decrease.[31]

From the work of these three people one receives the understanding that narcissism is a normal feature in human development. Kohut, Kernberg, and Grunberger each affirm that narcissism can be either a healthy or pathological quality, depending upon the infant's early experience of the mother.

Review of Psychoanalysts Using Tillich and Stuart

Each of the above psychoanalysts affirm that narcissism can be a healthy attribute. They have, in this chapter, primarily discussed the pathological characteristics of narcissism, yet maintained that narcissism itself is a benign developmental feature found in all persons. My disagreement with them is not over the issue of the importance of self-love, but their choice of the term narcissism to describe this quality. The myth of narcissus ends in tragedy and in fact never describes a healthy self-love. Narcissus' preoccupation with himself is not love, but rather a longing for a self which is not there. It is my position that Narcissus' problem with the self began before he became enraptured with his reflection in the pond. He rejected the love of others before he even reached the pond and discovered that

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[30]Ibid., p. 108.

[31]Ibid.

his apparent lover was merely a reflection of himself. Disintegration and self-hatred were present in Narcissus from the start. From a Tillichian perspective one could say that the separation from the self and others did not take place so much at the pond as it did with the original fall of humanity from essence to existence. The separation Narcissus experienced at the pond was a continuation of the separation he faced as a part of humanity's original separation from essence and God as the ground of being itself. I will discuss the Tillichian categories of essence and existence more thoroughly in the next chapter.

Whether or not narcissism can ever be called healthy is a debate between the psychoanalysts, Stuart and myself, and doubt that a well developed and mature self-love is adequately represented in narcissism. Kernberg attributes several positive developmental qualities to healthy narcissism; self-esteem and a realistic self-criticism are two of them. Grunberger sees narcissism as an energizing factor deserving the same autonomous position in psychoanalytic literature occupied by such concepts as the ego, the id, and the superego.

The psychoanalysts affirm that it can be an adaptive mechanism to insure self-protection and encourage healthy self-love. I assert that healthy self-love is important and Christian, but the use of the term narcissism to describe it is incorrect, for the myth describes self-hatred and separation, not self-love. Stuart attacks the assumption that the term narcissism can ever apply to a healthy state of adaptive self-love. She states unequivocally that narcissism is a destructive malady and not to be confused with genuine self-love.

In fact she suggests that narcissism be viewed as a phenomenon of self-hatred, having nothing to do with love at all. The kind of distortion and loathing involved in narcissism should cause us to flee from it, not embrace it. I will now discuss Stuart's research on narcissism.

Grace Stuart

Stuart does not negate self-love as a necessary and vital element in psychic health, but she does not see in narcissism the potential for developing genuine self-love. As mentioned in chapter two, the lengend of narcissus ends in tragedy and death. Any term which harkens back to this myth must incorporate this fact. The attempt of Kohut, Kernberg, and Grunberger to speak of healthy narcissism is a false use of the original myth. As Stuart states "love of self cannot be thought of as destroying, . . .and anything which does destroy is not love."[32]

Stuart characterizes the narcissist as one who maintains infantile traits throughout life. He or she is a subject without an object, a self without an other. All of his or her love-objects are solely within the self and he or she identifies with them alone. He or she is extremely isolated and withdrawn, inaccessible to other's interest and affection. The ability to love is nonexistent for "'Loving. . .demands the greatest possible adaptation to the external

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[32]Grace Stuart, Narcissus (London: Allen and Unwin, 1956), p. 125.

world and at the same time makes the greatest breach in primary narcissism, which cannot bear that anything should exist outside itself. . .'"[33]

Stuart states that the narcissist is a person without a self. Her term for this is the "not-self." The body continues to grow and develop while the interior self remains infantile, causing the development of a "kind of monstrosity."[34]

Stuart states that selfishness is indeed a characteristic of the narcissist, but it is a secondary characteristic. Immaturity is the primary characteristic in the narcissist from which selfishness becomes the expression. It is a characteristic of the not-self.[35]

In Narcissus we see a figure who has been destroyed through his isolation. He rejected the love of others in favor of loving an image which was incapable of returning his love. The knowledge that the isolated self is the destructive self is a part of human consciousness from the earliest times. In Genesis 2:18a, the writer has God say, "It is not good that the man should be along. . ." Isolation, separation is not good and leads to the destruction of that which is created good by God, namely, a healthy self in communion with others.

Martin Luther and Jean Calvin discuss self-love from a theological and anthropological perspective, and state that self-love, as well as love of God, are bound up in self-knowledge. I will now

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[33]Ibid., p. 154.

[34]Ibid., p. 155.

[35]Ibid.

explore self-knowledge in Luther and Calvin.

THE SELF IN LUTHER AND CALVIN

The healthy self in Luther and Calvin is the self turned toward God in obedience, adoration, and trust. Self-knowledge is a vital element of one's faith in and devotion to God. This is not the kind of self-knowledge Tiresias warned Narcissus' mother about. It is not self-knowledge from the perspective of an unchangeable fate, rather, self-knowledge for the author and Calvin is awareness of oneself as a child of God, sinful yet loved and valued by God. In the myth of Narcissus, realization of his condition is the final step which leads to his death. He perceives his condition from the point of futility, never thinking that the opportunity to turn from the river toward those who love him as possible. Narcissus remains with his own reflection until he dies.

This is the great peril of modern humans as well. And guiding people to the place in which they realize that they can turn from the river toward a genuine love is the challenge of ministers of Jesus Christ today, in the past, and always. Andre Gide, in Le Traite du Narcisse, states that "Narcissus was man himself, gazing into the river of time. If he would turn back from the river, he might see other things to love, but he does not turn."[36] This is the task of all who follow Jesus Christ, enabling people to turn away from the river of

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[36]Stuart, p. 19.

self-absorption and death toward the love of God, self and others
and abundant life in Christ.

Luther writes in his commentary on Romans about human nature
as being, "due to original sin, . . .so curved in upon itself at its
deepest levels that it not only bends the best gifts of God toward
itself in order to enjoy them. . ., nay, rather, 'uses' God in order to
obtain them. . . (Our perverted nature) . . .seeks everything, including
God, only for itself."[37] This is the same condition Shirley Guthrie
decries in mentioning how people use God like a "great heavenly candy
machine" with the candy being self-fulfillment.[38] For fundamentalists
the candy takes the form of personal salvation; for the charismatics it
is personal joy, peace and religious ecstasy; for the literals it is the
victory of whatever cause or movement they identify themselves with; and
for "white middle-class Americans of all theological stripes . . .
it is political superiority, economic security, physical comfort and,
above all, happiness."[39] The emphasis of this later classification was
abundantly evident in the 1980 election and was present among all classes
in American culture, not just the middle-class. God has been equated
with these goals in American society, by all classes, to the point

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[37]Martin Luther, Lectures on Romans (Philadelphia: Westminster Press, 1961) p. 159.

[38]Shirley C. Guthrie, Jr., "The Narcissism of American Piety: The Disease and the Cure," Journal of Pastoral Care, XXXI (December 1977), 222.

[39]Ibid.

where people no longer differentiate between these implied values and the will of God.

Luther writes that human nature must know itself as it is, curved in upon itself, before it can truly know God, honestly repent, open oneself to God, and as a consequence, genuine self-love. He writes "Thus man learns to love and worship God unconditionally, i.e., to worship him not for the sake of grace and its gifts but solely for his own sake."[40] A relationship with God requires that we turn away from the river of self-absorption as it manifests itself in both perceived personal needs and larger cultural values.

Self-knowledge, in the sense that Luther describes, involves the softening of the human heart. Luther writes of how God has hardened the hearts of humans, like he did to Satan and the Pharoah of Egypt, because of our ungodliness. Humans do not seek the will of God, but rather his or her "own riches, and glory, and works, and sovereignty in everything, and wants to enjoy it in peace."[41] A person can no more "restrain his fury than he can stop his self-seeking, he can no more stop his self-seeking then he can stop his existing--for he is still a creature of God; though a spoiled one."[42]

Narcissism leads to the death of a person and so does sin. As with the sinner, transformation, or repentance, must take place or the person will die in hopelessness, psychic pain, and isolation.

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[40]Luther, p. 160.

[41]Martin Luther, Selections From His Writings (Garden City: Doubleday, 1961), p. 192.

[42]Ibid., p. 194.

Luther maintains that true self-knowledge and knowledge of
God are bound together, and must know oneself in combination with
knowledge and adoration of God in order to experience grace from God.
Herein lies a person's freedom, complete knowledge of the self and
one's distortion along with the knowledge that God loves and desires a
person's turning and repentence. Luther's fourth theses, in the famous
Ninety-five Theses, is that "As long as hatred of self abides. . . the
penalty of sin abides."[43] We must flee from self-hatred, and all its
trappings, as we would sin itself.[44]

Calvin writes about the importance of self-knowledge even more
explicitly than Luther. He states quite emphatically in his Institutes
that "Without knowledge of self there is no knowledge of God."[45] He
writes that all the time and sound wisdom we possess "consists of two

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[43]Ibid., p. 490.

[44]Luther relied upon Augustine for his own theology. Luther's
theological position on the self was definitely influenced by Augustine
and his assertion that all is created by God,

> "By this Trinity, supremely and equally and immutably good, were
> all things created. But they were not created supremely equal nor
> immutably good, and taken as a whole they are very good, because
> together they constitute a universe of admirable beauty."

Augustine, Enchiridion (London: SCM Press, 1955), p. 342.

And again in Augustine:

> "Every actual entity (natura) is therefore good: a greater good
> if it cannot be corrupted, a lesser good if it can be. Yet only
> the foolish and unknowing can deny that it is still good even
> when corrupted." Ibid., p. 340.

[45]Jean Calvin, Institutes of the Christian Religion (Philadelphia:
Westminster Press, 1960) I, 35.

parts: the knowledge of God and of ourselves."[46] Humans must contemplate "our own ignorance, vanity, poverty, infirmity,. . .depravity and corruption" before we can discover that God alone possesses the "true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness. . ."[47] Contemplating our own unhappiness and distortion permits us to learn humility and "attain at least some knowledge of God."[48] So long as a human remains ignorant of his or her poverty, ignorance and misery, true knowledge of God will ellude him or her. The tragedy of the myth of Narcissus lies in the fact that even in self-knowledge, the knowledge of his misery, Narcissus does not perceive the opportunity to turn away from this misery toward life. Death was the only option he perceived for, as the Apostle Paul writes, ". . . how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?. . ." (Rom. 10:14a) All who believe in Jesus Christ may find the call to make him known to the Narcissis' in our society in this Scripture.

Calvin also states that without knowledge of God there can be no self-knowledge. He maintains that a human:

"never achieves a clear knowledge of himself unless he has first looked upon God's face. . . For we always seem to ourselves righteous and upright and wise and holy--this pride is innate in all of us--unless by clear proofs we stand convinced of our

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[46]Ibid., I, 35.

[47]Ibid., I, 36.

[48]Ibid.

own righteousness, foulness, folly, and impurity."[49]

Genuine self-knowledge is therefore contingent upon knowledge of the

mystery and majesty of God. Humans are able to deceive themselves

about their true nature until they compare themselves with God, or,

as Calvin writes ". . .so long as we confine our minds within the limits

of human corruption."[50] Like Narcissis, if humans continue to look

upon themselves as the only point of reality, genuine self-knowledge

will continue to ellude them. Narcissis' perception of his isolation

and misery remained the only perception available to him because of

his unwillingness to turn. Knowledge of God and self is mutually

connected as "the order of right teaching requires that we discuss the

former first, then proceed afterward to treat the latter."[51] Knowledge

of God must proceed genuine knowledge of the self.

Luther and Calvin each affirm the importance of self-knowledge

in relation to knowledge of God. The denial of the self that Jesus

spoke of recorded in the Gospels, does not require self-ignorance.

Rather, denial of the self involves the transcendence of the self wherein

the human perceives his or her needs in relation to the majesty, love,

and justice of God. Denial of self, at this point, is freedom in that

one perceives that participation and enactment of the mercy and justice

of God toward others is participation in what is eternal and true.

Through God's love and one's belief in Jesus as the Christ we transcend

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[49] Ibid., I, 37.

[50] Ibid., I, 38.

[51] Ibid., I, 39.

all, even finitude and the negative self-absorption that precedes it.

CONCLUSION

Self-knowledge in Luther and Calvin alike is vital for knowledge of God. They assert that genuine self-knowledge is important, and must take place through one's comparison with God. The importance of comparing oneself with God is not mentioned by the psychoanalysts, and is distorted by the religious narcissist, who form an image of God in respect to their needs. These problems will be explored in the next chapter when I will examine how Tillich's thought on the condition of sin and the negative characteristics of narcissism compare. The similarities contain important implications for the transformation of narcissism and how ministers of Jesus Christ need to speak about God and salvation in the modern world.

CHAPTER FOUR

NARCISSISM AND SIN

My thesis in this project is that narcissism distorts people's perception of God, themselves and others. In the previous chapter I explored the relationship between narcissism and self-love. I will now examine the relationship between psychoanalytic characteristics of narcissism and Tillich's three marks of estrangement found in the condition of sin. The points of similarity discovered through this comparison are remarkable and give the church significant clues as to how it may address the problem of narcissism.

NARCISSISM AND DISTORTION

In the previous chapter narcissism was characterized as involving a loss of object relations, exhibitionism, infantilism, the development of the grandiose fantasy, and ultimately, as Stuart states, the loss of the self in self-hatred. Self-hatred expresses itself as immaturity and selfishness. Robert Salinger provides a good summary of the pathological characteristics a narcissist demonstrates:

> Individuals with pathological narcissism are characterized
> clinically by their excessive interest in themselves, their lack
> of interest in other people, and the immature relationships they
> have with significant others who serve primarily as a mirror to
> reflect the overinvolvement with the self. . . They have low
> self-esteem, low self-confidence, feelings of emptiness or dead-
> ness, shyness, fears of rejection and a tendency to withdraw.[1]

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[1]Robert J. Salinger, "Narcissism and Conversion: Implications for Evangelism," CAPS Bulletin, V:2 (1979), 31.

Salinger contends that these characteristics not only lead to a distorted perception of the self, but lead to religious distortion as well. I agree and state further that for the narcissist's God becomes not an entity separate from the self to be obeyed and loved, but simply one more entity to be manipulated. God is manipulated by the narcissistic self to protect it from perceiving the tremendous void within. Satisfying one's own needs through the manipulation of God becomes the entire content of the narcissist's "faith." What Luther states in reference to the self curved in upon itself applies to the narcissistic self also. Luther writes that the self curved in upon itself is the sinful self that ". . .seeks everything, including God, only for itself."[2] This describes the religious position of the narcissist today. The self and God are demeaned by this distortion.

Salinger adopts the concepts of Heinz Kohut for Salinger's discussion of narcissism in religion. These are: primary narcissism, the idealized parent imago or ego ideal, and the narcissistic self.

Primary narcissism plays a part in early religious experience, that is one's conversion and subsequent experience of the relationship with God. The parallel between these two lies in one's early experience of God as similar to one's infant experience of the mother. In this instance the narcissist perceives that there is no separation between him or herself and the mother. Salinger states that:

> Just as the primary narcissism of the infant flows out of the
> union of the infant with the mother, the bliss of the new convert

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[2]Martin Luther, Lectures on Romans, (Philadelphia: Westminster Press, 1961), p. 159.

flows out of a newfound union with God.[3]

The infant must perceive that separation between him or herself and the mother exists in order to mature. For the convert to mature in faith he or she must perceive that a fundamental difference exists between God and the self. In periods of deep prayer, or in significant times of worship an experience of one's early unity with God may be stirred, but a faith relationship with God must include a recognition that God is fundamentally different from the self.[4] The process just described involves growth in faith and trust in God, and letting go of the notion that one must constantly experience a particular emotional state in order for God to be real.[5]

The idealized parent imago is the next concept of Kohut's that Salinger explores. The concept involves the development by the child of an idealized parent that is capable of meeting all the child's needs. It is seen as a source of gratification, and therefore worthy of the child's love. The child becomes frustrated with the imperfection of the mother's ministrations and so creates an idealized parent which will not

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[3]Salinger, p. 31.

[4]Abraham Heschel supports this notion in his statement that:
Nowhere in the Bible is man characterized as merciful, gracious, slow to anger, abundant in love and truth, keeping love to the thousandth generation. . .
God's unconditional concern for justice is not anthromorphism. Rather, man's concern for justice is a theomorphism.
Abraham J. Heschel, The Prophets (San Francisco, Harper & Row, 1963) II, 51-52.

[5]Salinger, p. 31.

frustrate the child. This process takes place in response to the absence of a parent through work, mental and physical illness, and emotional withdrawal for whatever reason.

Many of the characteristics of the idealized parent become internalized and form the ego ideal. The ego ideal incorporates moral standards, ideals, and values. Because self-esteem is measured through comparison with the lofty ego ideal, the person, as a result, generally suffers with low self-esteem.

The idealized parent imago, in narcissistic religious conversion, become projected upon God. This development is the most frequently identified process by psychoanalysts in their attach upon religion. Freud states that:

> Man's self-regard, seriously menaced, calls for consolation; life and the universe must be robbed of their terrors; moreover his curiousity, moved, it is true, by the strongest practical interest, demands an answer.[6]

Freud asserts that this answer is sought in a human's striving for a father, and longing for the gods. The function of the gods is threefold:

> . . .they must exorcise the terrors of nature, they must reconcile men to the cruelty of Fate, particularly as it is shown in death, and they must compensate them for the sufferings and privations which a civilized life in common has imposed on them.[7]

For Freud, the father god worshipped by Jews and Christians alike is nothing more than a cosmic projection of an early father-complex.

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[6]Sigmund Freud, The Future of an Illusion (Garden City: Doubleday, 1927), p. 22.

[7]Ibid.

The attitude just stated remains prevalent among psychoanalysts and secular society today, in spite of attacks upon it by the clergy, laity, and intellectuals within religious faiths. The continued acceptance of Freud's work, Totem and Taboo, is evidence of this fact. In this work Freud alleges that the basis for social organization, moral restriction, and religion is all traceable to this story:

> "In the beginning, all the females were kept by the father. He was jealous and would drive his sons off as they became sexual, desiring to keep all the females for himself. Ultimately the expelled sons returned, killed their father, and ate him. They appropriated all all his females as well."[8]

Freud writes that the remembrance and repetition of this story in ritual form is the fundamental event celebrated in religious faith.

Mircea Eliade calls Freud's Totem and Taboo a "wild 'gothic novel.'"[9] He notes that Wilhelm Schmidt has written that the cannibalism allegedly present among pretotemic peoples was unheard of and that the patricide described by Freud in his book was a:

> sheer impossibility, psychologically, sociologically, ethically (and that). . .the form of the pretotemic family, and therefore of the earliest human family we can hope to know anything about through ethnology, is of which, according to the verdict of the leading anthropologist, ever existed at all.[10]

Freud's attack upon religion has more to do with social fashion than responsible scholarly work.

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[8]Sigmund Freud, Totem and Taboo (New York: Norton, 1950), pp. 1-17.

[9]Mircea Eliade, Occultism, Witchcraft, and Cultural Fashions (Chicago: University of Chicago Press, 1976), p. 4.

[10]Ibid.

Nevertheless, the narcissistic projection of the idealized parent imago upon God has elements of this bad faith described by Freud. For the narcissist, God is not there to help them deal with frustrations; rather, God is there to protect the narcissistic self from experiencing frustrations at all. Neither of these adaptations can be called true religious faith. They are both distortions and therefore serve merely as a critique of bad faith. These critiques provide the church with models of bad faith to avoid and enlighten the methods chosen by it to communicate true faith.

Scripture is an important measure for faith. Through scripture the convert is called to form a new ego ideal which involves being ". . .conformed to the image of (Jesus Christ). . ." (Romans 8:29 RSV.) The person then realizes that internalizing and imitating Jesus Christ is the standard for true faith. As stated in Galatians 2:20a ". . .I have been crucified with Christ; it is no longer I who live, but Christ who lives in me. . ."

The third concept in the category of narcissism used by Salinger is the narcissistic self. In contrast to the idealized parent imago, which is the result of a person's struggle toward love, perfection, and the avoidance of frustration; the narcissistic self is the aspect of the self which wants to be looked at and admired. The narcissistic self incorporates the concepts described in the previous chapter, namely exhibitionism and the grandiose fantasy. These two attributes may lead a person, through religious conversion, ". . .to say, 'I must be pretty special to have been accepted by God,' rather than, 'God is pretty special for having accepted me.'"[11] Jesus

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[11]Salinger, p. 33.

dealt with self-exaltation and personal ambition in his disciples (Matt. 20:20-28; Mark 8:34-38, 10:35-44; Luke 22:24-30). Jesus did not criticize them for being ambitious per se, but for attempting to advance themselves beyond the purposes of God. Jesus taught the disciples that they were to give up personal ambition in favor of being ambitious in their service of God and one another.[12]

THE CONDITION OF SIN IN PAUL TILLICH

Paul Tillich's understanding of sin as estrangement is very similar to the understanding of narcissism as isolation. Estrangement is marked by unbelief, "hubris," and concupiscence, and involves separation from God, the self, and others. Narcissistic isolation is characterized by the loss of the self and involves separation from others and the self through self-hatred. Both sin and narcissism participate in self-delusion and a grandiose fantasy about the extent of one's power. The comparison between sin and narcissism will be drawn more carefully later, but for now I will give a brief summary of Tillich's systematic theology.

Tillich understands his theological task as one of interpreting the Christian message to a new generation. In order to be comprehensible to a new generation it must address the crucial questions asked by that generation about existence. It, in order to be called Christian theology, must show how Jesus as the Christ, the revelation of New Being, is the answer to these questions.

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[12]Ibid.

He calls this method the method of correlation. Tillich
explains that, like an apologetic, this:

> . . .method of correlation explains the contents of the Christian
> faith through existential questions and theological answers in
> mutual interdependence.[13]

Tillich pursues this task by assessing human existence and its dis-
tortions. He states that humans in existence are estranged from
essential nature[14] and are not what they essentially are or ought to
be.[15] The essential nature of humans is one of union with God, who is
being itself, and bestows being upon us. Our essential nature is one
of true humanity marked by reconciliation and peace. But humans in
existence do not participate in essential nature. Rather, humans
know existence as estrangement and dehumanization. As Tillich states,
existence "is the process in which man becomes a thing and ceases to
be a person."[16] In becoming estranged and dehumanized a person becomes
threatened with self-destruction. This threat fills a person with
meaninglessness and anxiety. The human condition is marked by a fall
from essence to existence. The myth of Adam and Eve, in Genesis
chapters 1-3, is pointed to by Tillich and called by him a symbolic
description of the transition from essence to existence. The fall, as
such does not constitute a break, but an imperfect fulfillment of the

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[13]Paul Tillich, Systematic Theology (Chicago: University of
Chicago: University of Chicago Press, 1967), I, 60.

[14]Ibid., II, 25.

[15]Ibid, II, 45.

[16]Ibid., II, 25.

historical process. Two factors make for the possibility of the Fall: God's statement of prohibition and the human condition of anxiety. The myth of the Fall is valuable in that it describes the human existential predicament of self-estrangement.[17]

The fall from essence to existence takes place by a person's actualizing finite freedom. Finite freedom is not complete freedom but anxious freedom. God alone has complete freedom. Human freedom is limited by one's finitude or mortality.[18]

Finite freedom is possessed by a person in "dreaming innocence" or the original state of union with God--the ground of all being. Both of the words dreaming and innocence describe a point which comes before actual existence. "Dreaming innocence" contains potentiality, but not actuality. It is the state preceding actuality, existence, and history, but is not a state of perfection. In the words of Tillich, "Only the conscious union of existence and essence is perfection, as God is perfect because he transcends essence and existence."[19]

Human existence, limited by finiteness, is filled with anxiety as the possibility for nonbeing is always present from the position of anxiety and separation.

The shock of nonbeing causes one to be aware of the fact that existence contains the potential for radical negation. Nonbeing

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[17]Ibid., II, 24 ff.

[18]Ibid., II, 31-32.

[19]Ibid., II, 34.

is the dialectical opposite of being. One's ability to perceive
one's being and nonbeing is due to the fact that one participates
in each. Nonbeing is the "'not yet' of being and. . .the 'no more' of
being."[20] It involves separation from being and is marked by the
presence of anxiety. Questions are asked "How can I continue to
be?," "Where is the basis for the courage to be?." Tillich's answer is
in the doctrine of God in his Systematic Theology. Vol. I.

In God one discovers being itself. God is the ground of
all being, and the power of being in everything. Only through the
"power of being-itself is the creature able to resist nonbeing."[21]
The power of being-itself is the power of infinite love that desires
reunion with that which has become estranged.[22]

Humans within the existential situation have another urgent
question, though. Aware of his or her estrangement from essence and
participation in contradiction, a human asks about salvation, or the
possibility of new being.[23] The structure of being has been disrupted
by finitude and is characterized by polarities. It is now basically
a subject-object structure with the self-world structure broken into
three elements, indicated by the following polarities: individualiza-
tion and participation; dynamics and form; and freedom and destiny.

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[20]Ibid., I, 181.

[21]Ibid., I, 261.

[22]Ibid., I, 163.f.f.

[23]Ibid., I, 163.f.f.

The human self has potentialities (dynamis) which must take some form. The question now is "How can these potentialities take form without becoming chaotic on the one hand or rigid on the other?" In other words, how many persons realize their freedom without defying their destiny, and in doing so lose the direction and meaning of their lives?[24]

In order to protect his or her individuality a person attempts to resolve the previously stated polarities in favor of individuality, potentiality, and freedom. But a person's attempt at self-salvation will ultimately fail, for he or she is able to act only within the condition of estrangement and all the limitations present within this condition. In his Systematic Theology, Vol. II, Tillich presents that the answer to this question is Jesus as the Christ; Jesus through whom the power of New Being is manifested. Through receiving Jesus as the Christ, the New Being, one discovers him or herself accepted and empowered to function as a new being also.[25]

TILLICH AND THE COMPARISON BETWEEN PSYCHOANALYTIC THEORY AND THE CONDITION OF SIN

Tillich defines sin as a "personal act of turning away from that to which one belongs," that is the ground of being, or God.[26] He employs the Apostle Paul's use of the word sin to further describe

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[24]Ibid., II, 21 f.f.

[25]Ibid., II, 78 f.f.

[26]Ibid., II, 46.

what is involved in sin in Christian thought. For the Apostle Paul, sin is everything which does not result from faith or unity with God.

In Tillich turning from God is an expression of both freedom and guilt; freedom in that one is capable of making the choice to turn away from that to which he or she belongs, and guilt in tha one's choices incur responsibility. To sin is not to simply violate moral codes, but to separate oneself from God, the self, and others. It involves choosing the self over God and results in one's loss of a true and united self.[27]

To sin is to become estranged from God, the self and others. The three marks of estrangement, noted above, are unbelief, "hubris," and concupiscence.

Unbelief is the act of turning away from God in knowledge, will, and emotion. It is the separation of the human will from God's will. It is characterized by Tillich as not constituting simply denial of Christian dogma about God, Jesus as the Christ, Creation, etc., but is an act of turning away from that to which one belongs. Tillich uses Augustine to describe this turn as love turned from God to the self. The act of turning, in terms of love, involves not only turning from God, but also turning from proper to distorted love of self and the world. Love of self and world is proper if one loves the self and the world as finite man-festations of the infinite reality—God. If one loves finite reality, manifested in the self and the world, without recognizing their origin in an infinite God, distortion takes

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[27]Ibid., II, 29.f.f.

place. This involves distortion in both love and faith.[28] Distorted

faith is faith that invests finite reality with infinite value. Un-

belief is estrangement in terms of love and faith.

Narcissism involves turning away from something as well. In

the myth of Narcissus, Narcissus turned away from the love offered to

him by several nymphs only to later fall tragically in love with him-

self. He cut himself off from others and the love offered by them

to him in favor of indulging in the self-consuming love from which he

tragically died. Narcissism is characterized by the psychoanalysts I

reviewed as involving the loss of object love. Kohut speaks of how

the narcissist demonstrates an exhibitionist tendency involving placing

emphasis upon the pleasure of the narcissist in the role of performer

rather than the other as observer. The potential role of the other,

in terms of providing love and support, is neglected by the narcissist

in favor of isolated, self-consuming, and ultimately self-destructive

"love." This kind of love is negative narcissism for Kohut, Kernberg,

and Grunberger. It is self-hatred or an act of the not-self for Stuart.

The second mark of estrangement for Tillich is "hubris" or

self-elevation. It involves self-elevation to the realm of the divine.

Through estrangement, humans find themselves outside of the divine center

to which their own centers belong. Humans attempt to fill this void,

the loss of a center, with themselves. "Hubris" has been called the

"spiritual sin," for it is sin in its total form. Unbelief is the

turning away from that to which one belongs and "hubris," turning

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[28]Ibid., II, 47-49.

toward the self as the center of one's self and one's world, is the
consequence. The result of "hubris" is that humans refuse to acknow-
ledge their finitude. They affirm partial truth to be ultimate truth.
They confuse their limited goodness with absolute goodness. "Hubris"
is possible because of the greatness of humans within creation. The
temptation for humans because of their greatness is to make the self
the center of oneself and one's world. This was the flaw time and
again of Greek heroes in the Greek tragedies.[29]

Because of one's greatness within the scheme of creation, a
person is unwilling to acknowledge the fact of one's finitude, weakness,
errors, insecurity, loneliness, and anxiety. These are attributes of
the narcissist also. They are found in Kernberg as well as Kohut,
Grunberger, and Stuart, but to these attributes Kernberg adds emptiness,
restlessness, and boredom. Kohut states that dealing with one's
finitude is important for transcending negative narcissism. All of
these attributes listed by Tillich are found in the work of Stuart
and the psychoanalysts I reviewed, indicating the presence of similar
distortions in sin and narcissism.

The third mark of estrangement found in sin is concupiscence.
Because sin involves separation from the whole, the desire for reunion
is very strong. In the distorted self the desire for reunion with that
from which one is separated; it involves a desire to control and
possess as well as reunite. The desire to control and possess results
in an evil use of power. It creates the potential for the elevation

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[29]Ibid., II, 49-51.

of the self beyond particularity and the misuse of power because of this false self-elevation. In the state of concupiscence a person attempts to draw the whole of reality into the self. Tillich uses Emperor Nero as an illustration of the destructive potential of concupiscence, for when Nero realized that he could not control and possess Rome, he chose to burn it instead. He could not draw the whole of it into himself so he chose to destroy it instead.[30]

Concupiscence has been used in a sexual sense for centuries within the Christian church. Tillich also refers to concupiscence as having sexual implications. He states that sexual concupiscence involves the desire to want our pleasure through another, but not to want the other person for him or herself. Pleasure is taken from another person without desiring that person in his or her entirety. Tillich defines concupiscence as distorted libido for this reason.[31]

Of the attributed of concupiscence noted by Tillich, the extension of the self beyond one's particularity is especially character-istic of the narcissist. Loss of object relations takes place for the narcissist because of the loss of the self and with it, awareness of one's perimeters. The narcissist views others as extensions of the self and therefore, they lose their "otherness." As extentions of the self they become subject to the desires and whims of the self, and lose all rights as separate individuals in the narcissist's eyes.

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[30]Ibid., II, 52-53.

[31]Ibid., II, 51-55.

The grandiose fantasy, the idealized content of the self, display these characteristics also.

CONCLUSION

In this chapter I have discussed the theology of Paul Tillich and demonstrated how discussion of sin as estrangement relates to psychoanalytic work in the area of narcissism. A definite link exists between Tillich's discussion of estrangement as unbelief, "hubris," and concupiscence and psychoanalytically purported characteristics of narcissism. The importance of recognizing this link is that the church can see how it participates in narcissistic distortion. By understanding narcissism as sin, self-loss and self-hatred, the church may begin to reassess how it speaks of sin and salvation in the modern era. The church must reexamine its commitment to the message of Jesus Christ and how it speaks about the love of God. God's love is not sentimental and hollow, but forgiving and suffering. God's justice calls all into accountability and bestows upon us dignity and freedom, as well as personal responsibility and the requirement for complete commitment to God. God's mercy comes out of God's suffering with the people and cannot be trivialized by us through our efforts to manipulate mercy from God. As Salinger states:

> To deal effectively with the problem of narcissism, the church must develop an evangelistic message which at the same time welcomes all people and caters to none.[32]

The church, in present time, has abandoned its own historical

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[32]Salinger, p. 34.

writings on the self and has adopted the modern secular doctrine of pseudo-self-awareness instead. Paul Vitz discusses this development, but attributes it to the liberal church alone. He states that psychology has become a rival religion to Christianity in America. Psychology espouses "selfism," a preoccupation with the self, in contrast to the selflessness maintained in Christian doctrine.[33] But Shirley Guthrie, Jr. finds the presence of selfishness within all Christian churches, and it has more to do with our distortion of God and ourselves than an outright attack by proponents of psychology. The church distorts God through talking about what God will do _for_ you and how little it requires _of_ you. The church distorts the classic position of Christianity concerning the self, represented here by Luther and Calvin, by adopting Transactional Analysis' assurance that "I'm O.K.--you're O.K.," and not genuinely talking about what it has cost God to re-establish us as redeemed from sin and separation. By participating in these secular assumptions, the church is not telling the truth about God or the self.[34]

My position is that the church, by not taking the effect of narcissism upon it seriously, is not only distorting the truth about God and the self, but is trivializing the importance of God, the self, and religious faith. Psychoanalytic work in the area of narcissism

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[33]Paul Vitz, _Psychology as Religion_ (Grand Rapids, Eerdmans, 1977).

[34]Shirley C. Guthrie, Jr., "The Narcissism of American Piety: The Disease and the Cure," _Journal of Pastoral Care_, XXXI (December 1977), 221-226.

reveals crucial characteristics present within selves disrupted by narcissism and may assist the church in discovering how it exemplifies and encourages narcissistic faith. To the extent that the church has ignored the impact of narcissism upon it, it has made it difficult for people to genuinely know and love God; know and love themselves as children of God; know and love others as themselves.

Recapturing the awareness that who God is and what God has done for us through Jesus as the Christ is costly is vital for the church. Discipleship requires that we know ourselves as selves, loved and created good by God; possessing dignity and purpose through God's mercy. Only from the position of self-knowledge is genuine commitment possible.

The question remains for me, "Is it possible to create a 'realistic self-concept' (in the words of the psychoanalysts) without first dealing with guilt, both personal and social?" My answer to this question is "no." Guilt is a problem dealt with in Christian theology by the doctrine of salvation. In the theology of Tillich, salvation is a reunion of the separated and involves accepting God's acceptance of us in spite of our unacceptability.[35] In the next chapter I will examine Tillich's doctrinal development of salvation and compare it to Kohut's thought on the transformation of narcissism.

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[35]Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), pp. 153-163.

CHAPTER FIVE

THE TRANSFORMATION OF NARCISSISM AND SALVATION
FROM THE CONDITION OF SIN

The focus of this chapter will be on narcissistic preoccupation
in a person at the young adult level. I will examine Eric Erikson's
stage theory, Evelyn and James Whitehead on Erikson and self-trans-
cendence, Kohut on the transformation of narcissism, and Tillich on
salvation. Choosing the young adult level is not to intimate that
narcissism is not found in a person younger or older than the young
adult. Rather, the specific developmental stage of the young adult
will be looked at in terms of how the narcissistic personality disorder
could be dealt with at this age. I will point out how narcissism
relates to particular aspects of this developmental stage.

Erikson stresses the developmental character of maturation.
He divides maturation into eight stages, each consisting of a particular
crisis. By crisis Erikson means a turning point, a time of decision
where a choice will be made between two options.[1] The eight stages
humans pass through are:

1. trust vs. basic mistrust (ages 0-2)
2. autonomy vs. shame and doubt (2-3)
3. initiative vs. guilt (4-6)
4. industry vs. inferiority (6-11)
5. identity vs. role diffusion (12-18)
6. intimacy vs. isolation (young adult)
7. generativity vs. stagnation (middle adult)
8. ego integrity vs. despair (older adult)[1]

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[1]Erik Erikson, Childhood and Society (New York: Norton, 1950),
pp. 219-233.

The stage I will be dealing with in this chapter is that of the young adult--intimacy vs. isolation.

I chose the stage of the young adult because it deals with the issue of isolation. Isolation is a predominate trait in the narcissist. It is a destructive quality which facilitates the dissolution of the self. For Erikson the resolution of this crisis by isolation is brought about by a person's fear of ego loss and results in self-absorption.[2] Self-absorption is a predominate characteristic of the narcissist and a negative resolution of this crisis. It results in the appearance of two characteristics found in the narcissist-isolation and self-absorption. In fact, when Erikson refers to the young adult crisis in Identity and the Life Cycle he calls it the stage of intimacy vs. isolation or self-absorption.

The stage of intimacy vs. isolation or self-absorption comes after one resolves the crisis of identity in a reasonable fashion. As Erikson states:

> The youth who is not sure of his identity shies away from inter-
> personal intimacy; but the surer he becomes of himself, the more
> he seeks it in the form of friendship, combat, leadership, love,
> and inspiration.[3]

When a youth does not accomplish intimate relations with others, his or her inner resources, isolation or very formalized relations with others result. Formalized relationships are marked by a lack of spontaneity or warmth.

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[2]Ibid., p. 229.

[3]Erik Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959), p. 95.

I find that the above traits are within the relationships of the narcissist as well. The narcissist, because of the loss of the self, reacts to others in a distant fashion, manipulating the other as an extension of the self.

Evelyn and James D. Whitehead point out four events which characterize adult development.[4] The first is the assertion that each person has a variety of psychological strengths and resources available to him or her. These are based upon what genetic strengths and weaknesses one received at conception. The way in which one organizes one's potential results in the personality structure. This does not remain unchanged from young adulthood on, but continues to change and re-form throughout one's life-span. In Erikson, the personality develops according to one's readiness. Growth of the personality involves widening one's social radius from the "dim image of a mother and ending with mankind, or. . .the segment of mankind which 'counts' in the particular individual's life."[5] One moves through stages on the way toward the development of a healthy personality.

The second feature the Whiteheads find in Erikson's adult developmental character theory is that a pattern can be seen in how the resources of one's personality are drawn out. In other words, partic-ular crisis' develop at particular ages. The occurrence of a particular crisis in development has much to do with one's psychological growth.

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[4]Evelyn Eaton Whitehead and James D. Whitehead, Christian Life Patterns (Garden City: Doubleday, 1979). The categories which follow are found on pages 29 and 30.

[5]Erikson, Identity, p. 52.

Erikson states in <u>Identity and the Life Cycle</u> that the healthy personality emerges through the healthy resolution of a variety of conflicts. Human growth consists of

> conflicts, inner and outer, which the healthy personality weathers, emerging and re-emerging with an increased sense of inner unity, with an increase of good judgment, and an increase in the capacity to do well according to the standards of those who are significant to him.[6]

Erikson affirms that healthy resolution of conflict enables one to organize one's life in a manner which gives rise to the healthy personality.

The third characteristic of Erikson's developmental stage theory that the Whiteheads point out is that;

> At a point in an individual's life a particular concern becomes central. This concern raises a significant question to the person, challenges the current state of one's life and one's level of self-understanding.[7]

This challenge requires a resolution which entails making a choice. Whether one embraces the challenge and moves through it, or refuses to deal adequately with the challenge and resolves it unsatisfactorily will determine how one approaches future challenges.

The fourth and final element that the Whiteheads lift up from Erikson's research is the assertion that each of the eight developmental stages he outlines provokes self-confrontation with the contradictory aspects of one's personality. Each personality contains positive and negative aspects. The suppression of the negative impulses in favor

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[6]Ibid., p. 51.

[7]Whitehead and Whitehead, p. 29.

of the dominance of the positive impulses is not a healthy resolution
to this ambiguous situation. Rather, a mature response involves
blending these two impulses to form a "favorable ratio" between the two
that is faithful to one's history and personality structure.[8] In
Erikson the "favorable ratio" involves a healthy, or positive resolution
of a crisis in the developing personality.

The degree of one's narcissistic preoccupation has a great deal
to do with how one chooses to resolve the young adult crisis. The
narcissist is a very isolated person for whom others do not exist as
separate from the self. Others exist simply as an extension of the
self, not as separate individuals with whom one may interact. In the
Greek myth of Narcissus, Narcissus pined away at a pond staring sorrow-
fully at his own reflection with which he had fallen in love. He had re-
jected the love offered to him by others and was now cursed to long
for his reflection, something that could not return his love or be
embraced by him.

The narcissistic young adult may resolve the crisis of intimacy
versus isolation by choosing isolation without realizing that a choice
has been made. Isolation is so much a part of the narcissist's
personality structure that he or she does not even recognize it as
such. The function of Christian education at this point is to illuminate,
in a non-threatening and compassionate manner, to young adults that
they are indeed living in an isolated fashion and that they have another
option, namely intimacy and the warmth that goes along with it.

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[8]Erikson, Identity, p. 55.

KOHUT

Heinz Kohut notes four characteristics of the personality which are necessary for the transformation of the narcissistic personality disorder. They are "his ability to be empathic, his capacity to contemplate impermanence, his sense of humor, his wisdom."[9]

Kohut defines empathy as "the mode by which one gathers psychological data about other people and, when they say what they think or feel, imagines their inner experience even though it is not open to direct observation."[10] He believes that training in empathy is an important part of psychoanalytic training, and helps loosen the narcisistic perspective of a person on his or her surroundings. A person's increased ability to recognize another person as separate from the self is vital if one is to practice empathy. This ability is a sign that a person is moving beyond the narcissistic pre-occupation with the isolated self. For Erikson this stage of transformation is the most appropriate for the young adult. Without empathy there can be no intimacy.[11]

The recognition of one's finiteness is vital for the transformation of the narcissist. Kohut asserts that it is vital for the narcissist to face finitude for:

"without these efforts, a valid conception of time, of limits,

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[9]Heinz Kohut, The Search for the Self (New York: International University Press, 1978), p. 446.

[10]Ibid., p. 450.

[11]Erikson, Identity, p. 95.

and of the impermanence of the object cathexes (the concentration of psychic energy on some particular person, thing, idea, or aspect of the self) could not be achieved."[12]

Acceptance of the impermanence of the self and others is an important step toward releasing the self from narcissistic absorption.

Kohut asserts that humor is a "uniquely human acquisition. . . "which enables one to overcome the fear of death."[13] Overcoming the fear of death through humor takes place as one is able to joke about one's impending death and thus place oneself "upon a higher plane."[14] Kohut quotes a joke used by Freud to illustrate this process:

> . . .a criminal who was being led out to the gallows on Monday remarked: "Well, the week's beginning nicely."[15]

The criminal's use of humor was both liberating and satisfactory, for it enabled the criminal to overcome the fear of impending death. Humor allows a person to transform the demands of the narcissistic self by enabling him or her to face finiteness and thus limited power over what is created, namely the self and others.[16]

Kohut's final characteristic which enables the transformation of narcissism is wisdom. This characteristic enables one to accept the limitations of his or her physical, intellectual, and emotional abilities.

Wisdom involves forming a stable attitude. . .toward life

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[12]Kohut, p. 454.

[13]Ibid., p. 456.

[14]Ibid.

[15]Ibid.

[16]Ibid., p. 457.

and the world. . ."[17] This attitude of the personality involves the
integration of humor, finitude, and a system of values into a whole.
This is a cognitive process which involves the mind, but is more than
knowledge. It is not an isolated intellectual achievement, but the
"victorious outcome of the lifework of the total personality. . . ,"
the successful acquisition of ideals, humor, and an understanding of
one's participation in the world.[18] It goes beyond cognitive awareness,
yet incorporates it. It involves maturity through the acceptance of
transcience or finitude and usually takes place during the later years
of one's life.

TILLICH

In the previous chapter I wrote of the similarities between
narcissism and the condition of sin in the theology of Tillich. Kohut
deals with ways to transform negative narcissism into positive narcissism
through empathy, contemplation of one's finitude, developing a sense
of humor, and acquiring wisdom. The solution in Tillich to the con-
dition of sin is salvation.

The condition of sin is characterized by three marks of estrange-
ment--unbelief, "hubris," and concupiscence. These marks of estrangement
involve turning away from God in emotion and intellect, therefore
elevating the self to the realm of the divine, and the misuse of one's
power through the manipulation of one's world, or the overwhelming of

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[17]Ibid., p. 458.

[18]Ibid., p. 459.

others and, in other words, the desire to draw the whole of reality into the self.[19] The atonement condition of sin is one of estrangement or separation from God--that to which one belongs, from the essential self and from others. Salvation is a reunion of the separated. It is accomplished through Jesus as the Christ, who expresses symbolically the subjection of existence and the victory of essence. It is "healing" in that it "means reuniting that which is estranged, giving a center to that which is split, overcoming the split between God and man, man and his world, man and himself."[20]

Out of the above interpretation of salvation, the concept of New Being has come about. Salvation means that the wold is made new, non-being has been replaced by being. Jesus as the Christ is the manifestation of New Being. He is the revelation of the healing power of New Being. He reveals that God is the power of being in people, things, and the world. Reunion with God takes place through one's acceptance of Jesus as the Christ, as New Being. Jesus as the Savior heals the separation of humans from each other and from themselves through reunion with the ground of being or God. Jesus as the Christ reveals the saving power of New Being.[21]

Jesus as the Christ manifests the reconciling act of God to humans, but is not reconciliation in and of himself. Reconciliation is

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[19]Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1967), II, 44ff.

[20]Ibid., II, 166.

[21]Ibid., II, 168ff.

the outcome of atonement and the "atoning processes are created by God and God alone."[22] The guilt and punishment which stands between humans and Godself is reconciled by the mediation of the New Being in Christ, but God is not dependent upon the Christ. Rather, God chooses to reveal God's reconciling act toward humans through the Christ, but God may do so in another fashion. This is the first of Tillich's principles of atonement.

The second is that in God there is no conflict between God's reconciling love and God's justice. God's justice is not punishment of the sinner, but God allowing the self-destructive consequences of estrangement to take their course. God cannot remove these consequences because they are part of the structure of being in which God participates. To interrupt the structure of being is not love. Love is not "resisting and breaking what is against love."[23] Justice "is the structural form of love without which it would be sheer sentimentality."[24]

The third principle of atonement is that God's removal of our guilt is "not an act of overlooking the reality and depth of existential estrangement."[25] Divine and human forgiveness cannot be compared, for the human who forgives another human is guilty as well. Rather, God represents the order of being and violation of this is not an insignificant matter. Forgiveness cannot be private because of the magnitude

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[22]Ibid., II, 173.

[23]Ibid., II, 174.

[24]Ibid.

[25]Ibid.

of this break throughout the human condition.

The fourth principle of atonement is that God participates in existential estrangement and their destructive consequences. These consequences cannot be removed, for they are implied in God's justice. In other words, God participates in transforming self-destruction by taking it upon Godself. God participates in overcoming existential estrangement in those who choose God, and overcomes what makes it with being.[26]

The fifth principle of atonement in the theology of Tillich is that "in the cross of the Christ the divine participation in existential estrangement becomes manifest.[27] This event is a manifestation through which God's work of salvation becomes actualized. It is a central manifestation in that, through it, God participates in the suffering of the world. Through the specter of the cross the guilty one sees God's act of atonement, in and through the cross. God takes the consequences of atonement upon Godself.

The sixth principle of atonement is that through participation in the New Being a person is participating in God's atoning act. The person takes part in the suffering of God in the Christ. This suffering involves participating in God's transforming action. God transforms human and, through participating in God's suffering, transformation from non-being to being becomes possible. Participating in the divine participation requires that we accept God's action and are transformed

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[26]Ibid.

[27]Ibid.

by it.

Tillich discusses salvation as having a threefold character: 'participation, acceptance, transformation. (In classical terminology: regeneration, justification, sanctification."[28] The first trait, salvation by participation in the New Being (regeneration), involves participation in Jesus as the Christ, who is the manifestation of New Being. "The power of the New Being must lay hold of him who is still in bondage to the old being."[29] A person must be grasped and drawn into relation with the New Being, producing what the Apostle Paul called "being in Christ." The characteristics of New Being are the opposite of the characteristics of estrangement. Instead of unbelief there is faith; instead of "hubris" there is surrender; instead of concupiscence there is love. A person is reborn through participation in New Being.[30]

The second trait involves salvation as acceptance of the New Being, or justification. This step presupposes faith--faith that is the "work of the divine Spirit, the power which creates the New Being in the Christ, in individuals, in the church."[31] Justification is the element of "in spite of" in salvation. God accepts the estranged "in spite of" his or her estrangement, drawing the estranged into unity with God. God, through the act of justification (literally "making just") restores a persons essentiality, from which he or she is estranged.

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[28]Ibid., II, 175.

[29]Ibid.

[30]Ibid., II, 177.

[31]Ibid, II, 178.

This is an act which is of God and is not dependent upon humans. God accepts that which is unacceptable. It enables a person to look away from his or her "state of estrangement and self-destruction to the justifying act of God."[32] It is the only way in which a person can transcend his or her anxiety, guilt, and despair.

The third trait of salvation, sanctification, is salvation as transformation by the New Being. Regeneration and justification both describe the reunion of what is estranged.[33] They both involve the divine acceptance of the unacceptable. Sanctification is different from regeneration and justification in that it involves, through the power of New Being, the transformation of "personality and community, inside and outside the church."[34] The sanctifying work of the Spirit, actualized in the New Being, takes place in the individual Christian as well as in the church. Sanctification belongs to the categories found in Tillich's third volume of his systematic, namely "Life and the Spirit," and "History and the Kingdom of God."

KOHUT AND TILLICH IN DIALOGUE

Kohut describes the transformation of narcissism as taking place through the development of the capacity to be empathetic, to contemplate one's impermanence, develop a sense of humor, and acquire wisdom.[35]

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[32]Ibid.

[33]Ibid., II, 179.

[34]Ibid., II, 180.

[35]Kohut, p. 427ff.

In Tillich transformation of the human, removed from essence and bound by the condition of sin, initiated by God, and manifested through turning away from estrangement to the revelation of Jesus as the Christ, the embodiment of New Being.

In the previous chapter I mentioned my concern over whether a person could develop a healthy self-love without dealing with guilt. My answer was, "No."

Tillich deals with the problem of guilt in estrangement from God, and acknowledges that this is a serious, self-destructive element in human existence. The problem of guilt can only be forgiven and transformed by God, who accepts the unacceptable and alone is able to justify and restore estranged humanity.[36]

Kohut deals with guilt as a duality that is indeed serious. His solutions to negative narcissism sound a great deal like what Tillich calls "self-salvation," or the effort of a person to restore one's unity by oneself. Kohut views humanity from the perspective that it does indeed participate in distortion, but it is a distortion of the self brought about by inadequate parenting. Separation from God is not a problem in Kohut's research of narcissism. But, as I established in Chapter Four, there is a great deal of similarity between the characteristics of negative narcissism in Kohut and the condition of sin in Tillich. For this reason I assert that narcissism may be dealt with as a condition of sin, and that the transforming suggestions of Tillich on the condition of sin can be applied to the problem of

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[36]Tillich, II, 138ff.

negative narcissism in the individual and in the church.

The isolation of the individual in narcissism and the estranged person is overcome through reunion with God. The grandiose self bound in narcissism and in "hubris" and concupiscence, two elements of the condition of sin, may be healed through encounter with New Being, through Jesus as the Christ, who reveals this kind of self-evaluation as distortion, coming from non-being and separation from the ground of being. The creation of a grandiose notion of the self, as well as the self-evaluation found in sin, is a response to one's awareness of separation, and is an attempt to protect the self from anxiety. These attempts to protect the self from anxiety fail, for they do not deal with the problem of guilt caused by turning one's self away from that to which one belongs.

Self-hatred is a powerful element found in negative narcissism and the condition of sin. One cannot begin to love the self by simply deciding that it is important to do so. Tillich takes care of this problem by stating that acceptance and love of the self is possible because God loves, accepts and transforms us. It is possible because of God's action to restore us and God's willingness to suffer the consequences with us, as revealed in the cross. The transformation of self-hatred into self-love is possible because of God's participation with humanity from the source of being.[37]

I assert that both narcissism and distortion are brought about through participation in the condition of sin, dealt with through the

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[37]Ibid.

revelation of New Being manifested in Jesus as the Christ. No form of distortion and separation is outside of God's restoring action. All forms of distortion can be overcome and healed through God's effort at restoring that which is separated--separated from the self, others, and, in Tillichean theology, from God as the ground of being.[38]

Through accepting Jesus as the Christ we become a participant in New Creation. As Tillich states in his sermon, "The New Being,"

> Christianity is the message of the New Creation, the New Being, the New Reality. . . For the Christ, the Messiah, the selected and annointed one is He who brings the new state of things.[39]

God takes the task upon Godself because, as the Gospel of John states, "God is love. . ." (3:16). In Tillich's sermon, "The Power of Love," he makes it clear that, as in the Epistle of John, to live in God is to live in love. As Tillich states, "God and love are not two realities; they are one." God _is_ love and therefore takes the destructive old order upon Godself, creating a new order marked by reunion of what is separated and New Being.

SELF-TRANSCENDENCE

The Whiteheads point out three crucial tasks of the maturing adult, found in Erikson's developmental schema: "to become able to love and commit oneself to particular persons; to be creative and responsible for what one has generated; to discover and construct the

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[38]Ibid.

[39]P. Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 15.

meaning and value of one's life."[40]

I assert that these tasks can only be actualized in the presence of genuine self-love. The kind of "love" the narcissist demonstrates toward the self is in reality self-absorption rooted in self-hate. Self-absorption, in Tillich, is an attribute of the condition of sin and self-hatred. A young adult must be transformed from negative narcissism and the condition of sin before any of the tasks for the young adult, given by Erikson, can become actualized. Because of narcissism and the condition of sin, transformation must take place in the young adult.

The Whiteheads state that a dynamic essential to both psychological and religious growth is self-transcendence. Self-transcendence is a single dynamic in psychological and religious growth. It emerges in a person as one matures, matures beyond infant self-centeredness and need-orientation; beyond the adolescent search for the self. If an adult has not resolved this struggle successfully, the adult has no self to give away through self-transcendence. This lack is found in the narcissist as well as in the person separated from the self, God, and others through turning away from God and participating in the condition of sin.

The Whiteheads are concerned that the term "psychological growth" may suggest narcissism and an intense self-interest, but this is not their intent. Rather, a young adult's self-concern is his or her struggle to develop a "somewhat stable sense of self."[41] Dealing with the self does not automatically suggest narcissism. A lonely preoccupation

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[40]Whitehead and Whitehead, p. 197.

[41]Ibid.

and complete absorption in a self that is incapable of loving another is an indication of narcissism.

CONCLUSION

In this project I have demonstrated that similarities between narcissism and Paul Tillich's theological interpretation of the condition of sin exist. The relationship between the two are in the characteristics that they share, namely: turning away from others and toward the self; grandiosity or self-evaluation; isolation; a misuse of one's power to draw the whole of reality into the self or the manipulation of others for one's own gain; self-hatred and anxiety; the loss of the self and the other through one's turning, self-absorption, and self-hatred.

The church needs to deal with the distortion of narcissism and sin, not by condoning one of its attributes (sin), but by helping people restore a healthy sense of self through a healthy relationship with God. God restores ourselves through reuniting us to Godself. We are indeed guilty for our turning away and our attempt to claim power over others. But God has broken into this condition in the person of Jesus as the Christ and has, in doing this, introduced the possibility for New Being. Through the power of New Being we find ourselves accepted in spite of our unacceptability, and restored to a right relationship with God, ourselves, and others. This is the Good News to be proclaimed by the churches. This is the message of restoration and salvation to be preached and taught by the church.

In the appendix I will offer an educational design which will

deal with the young adult crisis of itimacy versus isolation and the incorporation of identity. The transformation of the self from the distortion found in narcissism and the condition of sin will be treated in the education design.

APPENDIX

EXERCISE

In chapter five I dealt with the transformation of narcissism in the thought of Heinz Kohut and salvation from the condition of sin in Tillich. In this chapter I will present an exercise for the church to use with young adults to help facilitate this process of transformation and salvation.

Development crisis for the young adult is intimacy versus isolation. This crisis will be the developmental background of the following exercise.

Robert J. Kebler, Larry L. Barker and David T. Mills provide a general model of instruction which I find helpful in the implementation of the aforestated objectives. Their model presents the instructor with ten steps to consult in the preparation of the lesson.[1]

1. Pre-learning preparation
2. Motivation
3. Providing a model of terminal performance (mastery)
4. Active responding
5. Guidance
6. Practice
7. Knowledge of results
8. Graduated sequence
9. Individual differences
10. Classroom teaching performance

I will adopt the sequence and requirements of these steps in my exercise. They are organizationally helpful and assist in facilitating my teaching objectives.

The first step, pre-learning preparation, asserts that learning

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[1]Robert J. Kibler, Larry L. Barker, David T. Miles, Behavioral Objectives and Instruction. (Boston: Allyn and Bacon, 1970), pp. 8-9.

new behavior requires that the instructors warm the students up by telling them that "previously learned behaviors will be helpful or harmful" in the lesson being presented that day.[2] This allows the student to acquire an appropriate "set" for the instruction about to take place, and aids learning.

The second step involves motivation. Simply, the students will be more likely to learn what is being taught if they want to learn it. Social approval, expressed in good grades, etc., will accomplish this goal. Also choosing a subject that the students are interested in will accomplish the instructors' desire for motivation on the part of students to learn.

The third step involves providing a model of terminal performance or mastery. In this step, students should be provided with an example of what they can accomplish at the end of the learning experience. Imitation is one learning method effective in teaching students how to acquire new behaviors.

The fourth step involves active responding. In this step the student views someone performing the acts to be taught by the instructor. Through this most students will be able to become proficient in acquiring the desired behavior. The theory behind this is that the student learns through what he or she does.

The fifth step is one of guidance. This step simply states that instructors should guide students throughout the learning experience. Instructions should be gradually reduced until the student can perform the desired behavior on one's own.

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[2]Ibid., p. 8.

The sixth step is practice; practice of the desired behavior. In other words, the students should be provided with an opportunity to actualize what is being taught. These opportunities should be provided repeatedly.

The seventh step, knowledge of results, involves frequent feedback to the student on the success of his or her responses. Frequent responses by the instructor to a student's behavior reinforces the success of a student's learning.

The eighth step affirms the importance of instruction through the presentation of learning material in gradual sequences. This means that the material presented for learning should be organized in such a fashion that the simple or familial material is communicated first. Pacing in this step is important so that the student does not become bored.

The ninth step takes into account individual differences in learning. This step requires that the instructor be aware of the differences in learning speed between students. The instruction should be designed in such a manner that a student can proceed at his or her own pace.

The tenth step involves classroom teaching performance. In this step teaching skills are evaluated as to their ability to stimulate interest, guide, and manage classroom behavior. Such skills are difficult to learn, but the changing role of the instructor in recent times, from simply an information dispenser to a manager of learning, is helpful in the opinion of Kibler, Barker and Miles, as well as the developmental stage theory of Erikson, Kohut's work in the area of

narcissism, and Tillich's theological development of the condition of sin.

While describing the various activities in the exercise which follows, I will note how the educational steps of Kibler, Barker and Miles inform each activity, and what process in Erikson, Kohut or Tillich are behind each step. With these considerations in mind I have developed the following lesson plan. The emphasis is upon transcending a distorted narcissistic and sinful preoccupation with the self in favor of developing a healthy self which is capable of practicing a healthy self-love and choosing intimacy over isolation.

This lesson takes approximately ten hours, all in one day. It begins at 8:00 a.m. and goes until 5:00 p.m. It could extend past 5:00 p.m. if necessary. I will present the exercise and then, on a separate sheet, the explanation of each step.

1. 8:00-8:30   Arrival and registration.

2. 8:30-9:00   Greeting from the leader(s), review of the program and focus of the day's activities.

3. 9:00-9:45   An acquaintance game is played by the people in order for them to get to know each others name and any other information he/she chooses to give.

4. 9:45-10:30   Leader(s) present material on Erikson's developmental stage theory and Christian material dealing with intimacy and discusses how they relate.

5. 10:30-11:00 A time for questions on the material presented, leader(s) break the people into small groups to discuss what relationship they see between the material presented and their lives.

6. 11:00-12:00 Visual imagery exercises and discussion in the same small groups (following)

7. 12:00-1:00   Lunch in Benedictine silence, persons are instructed to communicate through facial expression and touch only, people may feed each other if they are comfortable with this.

8. 1:00-1:30   People discuss what took place at lunch time, what feelings and thoughts they had and how these affected them.

9. 1:30-2:30   Film on Erikson's stage theory as it pertains to intimacy, people break into small groups again and discuss what images stood out for them, they also discuss what feelings were evoked.

10. 2:30-3:00   Coffee/tea break

11. 3:00-4:00   People draw a bunch of grapes and labels one "self," what is different about this grape that causes it to be unique, are the other grapes important to it? These are shared in the same small groups.

12. 4:00-4:30   The visual imagery is repeated--have the images changed from the morning exercise? Share this in a small group.

13. 4:30-5:00 (Approx.)   The day ends with a prayer circle in which the people are offered the opportunity to add to the closing prayer.

Visual Imagery Exercise:

The people are asked to close their eyes and become relaxed. The first step is to "spend some time with the vocabulary of relationships. As you read each word below, allow (the group) to respond with those words, feelings, memories that make the word real (for them). Take the time you need with each.

friendship	devotion
teamwork	solitude
love	
isolation	
sexuality	
cooperation	
competition	
loneliness	
mutuality	

(The people are now instructed to) Return. . .to one of the words, one which was particularly evocative, which recalled a full range of memories and allow it to become full again in your imagination. Recall the events, the persons, the circumstances, the feelings, the outcome that were part of it. Take some time with this."[3]

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[3]Evelyn Eaton Whitehead and James D. Whitehead, Christian Life Patterns (Garden City: Doubleday, 1979), p. 72.

1. The room where the day's activities will take place is clearly marked. This will decrease the possibility of the participant becoming confused or frustrated before arrival. It is a courtesy which will help a person to become relaxed and open for the day's activities. Having a participant's comfort in mind from the beginning is an important non-verbal communication to the person that he or she is cared for. It will reinforce the fact that he or she can trust the situation. Trust versus mistrust is Erikson's first stage of development and the environment at this point will reinforce a person's decision to trust. Trust is essential for a person to be open to transformation as described by Kohut and Tillich in the previous chapter. Every person will be given a name tag upon registration. Careful attention will be paid to the proper spelling of a name. This will reinforce a sense of identity, an important factor for Erikson in the development of a healthy personality.

2. The greeting from the leader(s) should include a welcome and personal introduction. This will also contribute to a participant's trust level and will help the participant begin to identify a person separate from the self. It encourages the transformation of narcissism by identifying persons who are separate from the self. A review of the program and focus of the day's activities fits under the category of pre-learning preparation in Kibler, Barker and Miles. The review will be a brief overview of the day's upcoming activities. This will relieve some anxiety in the participant's as they will know what to expect. Internal anxiety plays a part in negative narcissism and the condition of sin. Removing as much external anxiety as possible is

important for a person to be open to transformation. It is vital if one is to attempt to develop the capacity for intimacy in Erikson's young adult crisis.

The focus of the day's activities will be stated in terms of the exercise's objective, enabling the participant to recognize Erikson's crisis of intimacy versus isolation and choose intimacy. Narcissism as well as sin reinforce a position of isolation by encouraging the expansion of the self and the understanding of one's power, the loss of perception of an "other" to relate to, a person "using" an other because of these first two distortions, and through these distortions a person's anxiety increases as well as one's isolation. Exercise too is a verbal pre-learning as well as a motivation experience as a person's interest in the day's activities will be aroused.

3. This acquaintance game is simple and does not involve moving around, so that any handicapped person present will not feel uncomfortable. The participants are asked to form a circle of chairs and sit down in them. The leader than hands one member of the circle a ball. The ball is passed around the circle while the leader plays music. When the leader interrupts the music the person holding the ball introduces him or herself in whatever fashion they desire. When the person is finished the leader(s) start the music again, and the process is repeated, with the ball moving around the circle. If a person who has already introduced him or herself holds the ball again, when the music stops, he or she points to another person in the circle and can ask that person a question about him or herself. The game continues until every person has introduced him or herself to the group, or has

been asked a question by a member of the group.

This game not only helps people identify each other, but re-inforces a person's sense of being a participant in a community of people. It overcomes a sense of isolation and encourages intimacy and sharing.

4. The material presented will be diagrammed on a large sheet of paper beforehand and then tacked up in a place where all can see it clearly. Erikson's eight developmental stages will be presented on the diagram and explained by the leader(s), progressing from age 0-2 through the third stage of adulthood. The healthy resolution will be shown and described also:

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0-2:   Trust vs. Basic Mistrust:   Hope
2-3:   Autonomy vs. Shame and Doubt:   Will
4-6:   Initiative vs. Guilt:   Purpose
6-11:  Industry vs. Inferiority:   Competence
12-18: Identity vs. Role Diffusion:   Fidelity
Young Adulthood:   Intimacy vs. Isolation:   love
Middle Adulthood:   Generativity vs. Stagnation:   Care
Older Adulthood:   Integrity vs. Despair:   Wisdom[4]
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Each stage will be explained as to the crisis involved, with special emphasis upon the stage of the young adult.

As part of this presentation, the importance of self-love in Christianity will be explained. Self-hatred and self-absorption will be explained as factors present in the distortion acted out through narcissism and the condition of sin.

The chart enables one to perceive the material in graduated sequence, and, because it will be left up during the entire day, also

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[4]Erik Erikson, Childhood and Society (New York: Norton, 1950), pp. 219-235.

takes invididual differences in learning speed into account.

5. The leader(s) will then ask if there are any questions on the material just presented. The leader(s) will then divide the participants into small groups. Intimacy is more possible in small groups. Sharing how the material relates to the individual's life will encourage intimacy as well.

6. The visual imagery exercise chosen relates to the life issues of the young adult. It will encourage thought about one's self and the elements which make up the self. Because it follows the instructional time, one is encouraged to integrate the material into one's perceptual method. It is a time of guidance through the self as well as mental practice of the material. Small group discussion of one's imagery experience will encourage intimacy once again. Sharing in another's imagery experience by listening to it, asking questions about it, or comparing it to one's own will facilitate the possibility of empathy and self-transcendence.

7. Eating lunch in Benedictine silence and non-verbal communication will allow for the practice of what one has learned about intimacy. One will have to pay attention to the other in order to understand what the other wants. One's relation to and dependence upon another will be brought to one's conciousness through serving oneself and another. It will encourage the participants to reach beyond their isolation by placing them in a position of dependence upon truly seeing another in order to understand him or her. It encourages the participants to recognize that they are separate from the others in that communication and understanding requires effort by both persons.

It cannot be simply assumed or taken for granted by the other person.

8. Through discussion of the lunchtime experience, the participants may share feelings of frustration, intimacy, or miscommunication. Through evaluating the experience together empathy, self-understanding, and appreciation for the other and the experience may take place.

9. This film will reinforce what people have learned this day and provide a visual model of the material. Breaking into small groups again will encourage intimacy through sharing elements of one's experience of the film.

10. Unstructured time of sharing and relaxation.

11. In this exercise, by drawing a bunch of grapes and labeling one the self, is visually reinforcing an experience of the fact that he or she is separate, yet part of a whole. One's isolation is challenged at this point in that one symbolically sees that he or she draws life from the same source, and shares common characteristics with others. A person, by identifying what makes them unique, is challenged to identify what makes up a "self." Through sharing this information in a small group, intimacy is once more encouraged.

12. By repeating the visual imagery exercise at this time, one is encouraged to see if one has been able to integrate the material of the day. It allows a person to visually practice what one has learned during the day through the material presented.

13. In the prayer circle, the participants and leader(s) join hands. This encourages intimacy and overcoming isolation through touch. The leader(s) provide the prayer and encourage the participants to enter into it through periods of silence within the prayer.

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